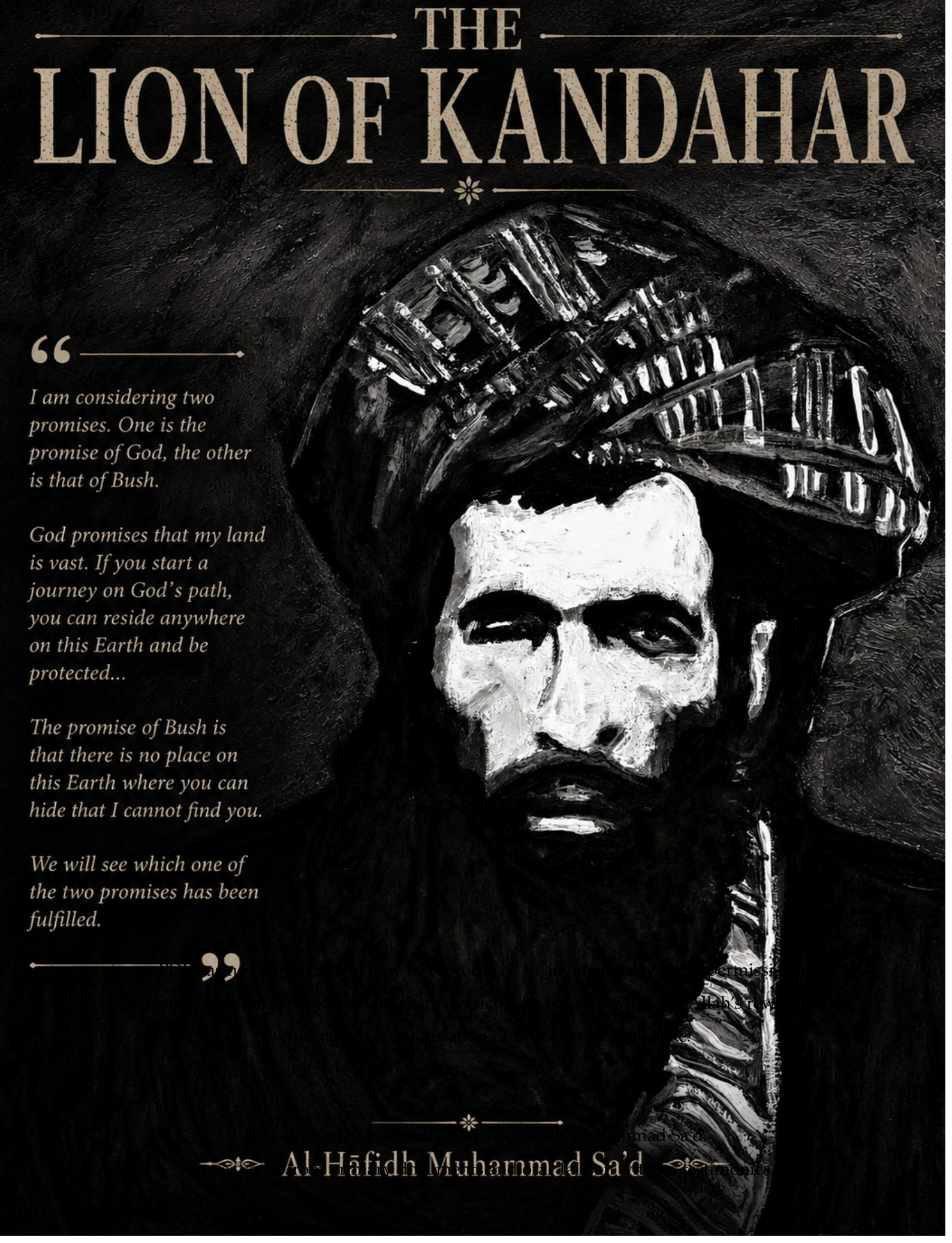
THE LION OF KANDAHAR



"I am considering two promises. One is the promise of God, the other is that of Bush.

God promises that my land is vast. If you start a journey on God's path, you can reside anywhere on this Earth and be protected...

The promise of Bush is that there is no place on this Earth where you can hide that I cannot find you.

We will see which one of the two promises has been fulfilled."

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PROFILE OF MULLAH MUHAMMAD OMAR (RH)

PART I FAMILY BACKGROUND AND BIRTH

Ameer-ul-Mumineen Mullah Muhammad Omar Mujahid Akhund (RH) belongs to a respected family of religious scholars. His family is renowned for the religious services offered by it for centuries throughout his bloodline.

His full name is Muhammad Omar Mujahid ibn Mawlawi Ghulam Nabi Akhund ibn Mullah Muhammad Rasool Akhund ibn Mullah Muhammad Ayaz Akhund. He belongs to a well-known branch of the Hotaki tribe, the Tomzi clan, which has been living in Kandahar for about a hundred years.

Mullah Muhammad Omar was born in 1960 in the 'Noori' village in Kandahar Province. Kandahar used to be the capital of the Indo-Subcontinent when it was justly ruled by the great Afghan Mujahid conqueror, Ahmad Shah Abdali. It was also where the great Mujahid, Mirwais Hotak Khan and his son,

Mahmud Hotak Khan, brought liberation to Afghanistan by destroying and crushing the Safavid tyranny, ending the empire of the Shi'ites. Mullah Omar's father, Mawlawi Ghulam Nabi, was a religious scholar and the Imam at a mosque in Noori.

His predecessors lived in the province of Zabul, in the districts of Shakay and Beirut, where, even today, a water stream is remembered by the name of one of Mullah Omar's respected elders. This is how much of a respected legacy they held. Mullah Omar's family has produced religious scholars in every generation, who have rendered countless services to Islam for centuries, and their efforts are never forgotten by the will of Allah. His family is well known to have a great fervour for Islam. May Allah have mercy on them all.

Almost all of his predecessors have been religious scholars, rendering religious services in the Southern provinces of Kandahar, Zabul and Uruzgan. The people of Afghanistan have consulted their elders for centuries, seeking guidance on religious, economic, and social issues, and every time, the people of Afghanistan have been pleased with them.

ORPHAN AT THE AGE OF THREE

Mullah Omar was just three when his father, Mawlawi Ghulam Nabi Akhund, passed away at the age of forty. He was the only child of his parents. His younger brother and three elder sisters had passed away at a young age. Therefore, after his father's demise, he was not only an orphan but also the only child of his mother.

Who could have thought at that time that this poor boy would go on to become the *Ameer-ul-Mumineen* of Afghanistan and a symbol of bravery, valour, patience, humbleness, and Jihad in the Way of Allah ﷻ?

After his father's death, his eldest paternal uncle, Mawlawi Muhammad Anwar, married his mother and remained the head of the family. Allah ﷻ gave the family three sons and four daughters, who are still alive and waging Jihad in the Way of Allah ﷻ. One of his brothers was martyred in 1998 when a massive bomb went off outside his office in Kandahar. It was an assassination attempt on his life planned by both the CIA and the Northern Alliance Commander, Ahmad Shah Massoud, who, by the will of Allah ﷻ, was assassinated on 9th September 2001.

Although Ahmed Shah Massoud should be respected for his great stance in the Jihad against the Soviets, his later actions were traitorous to both the Afghan

people he once fought for, who were suffering from the brutal oppression of warlord immorality and treachery with which he allied, as well as going against the Islamic Emirate that brought stability and cleansing to the dignity, honour and chastity of the Afghan women.

Other paternal uncles of Mullah Omar are Haji Mullah Muhammad Hanafiyyah Akhund (RH), Haji Mullah Muhammad Jumma Akhund (RH) and Haji Mullah Muhammad Wali Akhund (RH). All of his uncles are known to have a great fear of Allah ﷻ, but Mullah Wali (RH) stands out for his excessive prayers and remembrance of Allah ﷻ. His uncle, Mullah Hanafiyyah (RH), was the first martyr in the 20-year Afghan American War who died on the 7th of October 2001. All his family members lived under the same roof with love and unity.

The young men in the family participated in the Jihad against America, and many sacrificed their lives and wealth to rid Afghanistan of disbelief, evil, corruption and oppression, and as of today, we can see where all that sacrifice came to in Afghanistan.

Long Live the Islamic Emirate! May Allah ﷻ have mercy on all the Mujahideen and Preserve Shaykh ul Hadith Mullah Hibatullah Akhundzada.

ISLAMIC EDUCATION

Mullah Omar received primary education from his benign guardian, loving stepfather and generous uncle, Mawlawi Muhammad Anwar (RH), who was a religious scholar and Imam at a mosque in the Beirut district of the Uruzgan province, where he taught a mass of religious students.

Other than under his uncle, he studied the Qur’an, a*hadith* and *fiqh* from many accomplished scholars whose names are not available. For a period, he also remained a student of his other uncle, Mullah Muhammad Jumma Akhund.

FAMILY HOUSE, LAND AND ESTATE

Mullah Muhammad Omar's family, a family of tribal scholars, never went after the attractions of this world. Instead, they chose to devote their lives to the propagation of Islam, the spread of religious knowledge and the *deen*. Their lives are a living symbol of patience and gratefulness towards Allah ﷻ. Upholding the name of Islam and following its laws upright were goals superior to all worldly gains. Wealth and material possessions were never able

to weaken their resolve. It was due to this disregard for the luxuries and life of this world that neither Mullah Omar nor any of his uncle's own any houses, land or estates. Mullah Omar usually even found it shameful to have food in his home that his neighbours didn't have; hence, Mullah Omar scarcely spared anything for himself as long as he didn't need it. May Allah ﷻ have mercy on them all!

MARCHING TOWARDS THE BATTLEFIELDS AT EIGHTEEN

It was 1978CE (1398 AH) and Mullah Omar was studying the highest-level book of the Hanafi school, *the Hidayah*, when all of sudden, Afghanistan was stormed by Communist aggressors who wanted to corrupt the land of its Islamic nature and Pashtun honour, followed by the Soviet Red Army on Christmas, 1979, Thousands of young Muslims with the fear of Allah ﷻ in their hearts and honour on their shoulders, decided to expel the Red insurgence that had brought corruption, *fitnah* and attacks on the people and religion of Afghanistan.

Among these soldiers of Allah ﷻ was an energetic young man of no more than eighteen years of age: Mullah Muhammad Omar. Filled with religious fervour and love for Islam, he took up his weapons and headed for the battlefield. At the height of his youth, he stepped forward against the disbelievers, despite being outmatched in technology and number; he terrorised their ranks, which terrorised the people. He had resolved to revive the forgotten duty of Jihad that Allah ﷻ and His Prophet Muhammad ﷺ adored so heartedly, and whose real meaning was bygone for the Muslim *Ummah*.

He actively participated in the Jihad from the very beginning, and it was then that the foundations of the Taliban Islamic Movement and the Islamic Emirate of Afghanistan were laid, which were to serve as the source of light, hope and life for the dejected Muslim *Ummah* drowned in the darkness of apathy and *fitnah*. It was, in effect, the beginning of the Islamic renaissance.

INJURIES SUSTAINED IN URUZGAN DURING JIHAD

At the onset of the Jihad against the Communists and the Russians, he was fighting the enemies of Allah ﷻ in the Beirut district of Uruzgan Province. It was whilst he was wrecking the ranks of the disbelieving invaders that he sustained serious injuries on two occasions. The first time was when his leg

was badly injured by a rocket shrapnel, and the second time was when he came under intense machine gun fire, which left his body riddled with bullets.

He received medical treatment for the extreme wounds inflicted on his body, which, though they wounded his body, never scratched his incessant will to wage Jihad against the forces of Communism.

Soon, by the grace of Allah ﷻ, he regained his health and was back on the battlefield to devastate the enemies of Allah ﷻ. His valour and gallantry filled the enemies with terror and shock, and his ceaseless attacks on the Communists raised alarm. His experienced and perceptive uncle anticipated the designs and conspiracies of the Communists and advised him to move the centre of his guerrilla operations to the South-Western district of Panjwai. There is a reason why the Communists used to say, “How do we fight a people who, when they look into the barrel of a gun, see paradise?”

Another reason for selecting this area was that the Kandahar-Herat highway passed through this district, which was a crucial supply line for the Communists. This busy road was an excellent target for guerrilla warfare that could disrupt the mischief supplier of infidel activity, so Mullah Omar moved his unit of *Mujahideen* to Panjwai.

His excellence as a leader, competence as a tactician and unmatched fearlessness made him emerge as an exemplary guerrilla commander, fearless and tactical.

His fellow *Mujahideen* admired him for his humble ways, good manners and virtuosity, whereas the oppressed Afghans, who were dealing with the inflictions of terrorism, genocide and murder, adored him for being an honest and generous man. On the other hand, his presence was a nightmare for the Communists and the Russians and those who sought to spill the blood of Muslims. He paid occasional visits to his parents in Uruzgan during this period of Jihad. May Allah ﷻ have his great mercy on Mullah Muhammad Omar.

GETTING INJURED FOR THE THIRD TIME

It was during the period when he was fighting the Russians in the area of Sangwar that he was badly injured for the third time, in an intense encounter with the Soviets. This time, he sacrificed his right eye in the Way of Allah ﷻ. His companions said that he was taken to a hospital in Quetta, Pakistan, due to the severity of his injury. After surgery, he was advised by the doctors to make

Tayammum (ablution without water) instead of making *wudhu* (ablution with water) since water could have aggravated his wounds. Against the doctors' advice, he always used water for ablution and never prayed without proper *wudhu*. He used to say:

"It is not possible for me to stop making wudhu for such minor wounds."

Allah hu Akbar! Such *iman* and stress about his state before Allah ﷻ, how much more is Allah ﷻ happy with the person who chooses to meet him in the best way possible. May Allah ﷻ have mercy on Mullah Omar.

These days, we have Muslims who will find any excuse for *Salah*, but this great individual had such a great *iman* that he felt uncomfortable not doing *wudhu* with water. Even when there was a *halal* alternative for his case, he still wanted to do his *wudhu* the conservative way. Why?

Because he valued his relationship with Allah ﷻ, Allah ﷻ valued his relationship with his servant.

ON THE SIXTEENTH RPG, IT WENT UP IN FLAMES

Mullah Omar's companions during the Jihad against the Soviets and Communists included the Taliban’s first and foremost Commander-in-Chief, *Shaheed* Mullah Muhammad (RH), *Shaheed* Mullah Naik Muhammad (RH), *Shaheed* Mullah Borjan (RH) and famous commanders, Mullah Bradar, Mullah Yaranah, *Shaheed* Mullah Obaidullah (RH) and Mullah Akhundzada (RH).

At that time, he was associated with Mawlawi Nabi Muhammad's group, *Harakat-ul-Inqilab-al-Islami*. He was the group's local commander and a skilled artist with the RPG-7 (antitank weapon). Refreshing his memoirs of those days, one of his old friends described an encounter with Russian armour. It was in the district of Panjwai where the Mujahideen under Mullah Omar's command were fighting the Russians.

One of the Russian tanks was expertly hidden in the terrain and had inflicted substantial damage on the Mujahideen. This specific tank had martyred many of the Mujahideen, therefore imposing considerable pressure on them.

The tank was placed in its position with such skill thereby making it lethal for the Mujahideen to target. In order to tackle this hurdle and to ensure the safety of his fellow Mujahideen, Mullah Omar took the challenge. Armed with an RPG launcher and a supply of rockets, he moved to a position from where he could attack the menacing armour. Fearlessly, he fired a sequence of rockets at the tank and at last, on the sixteenth RPG, by the will of Allah ﷻ, it went up in flames. Such courage in battle, but such faith in Allah ﷻ.

INTERACTION WITH THE WORLD DURING JIHAD

During the Jihad, neither Mullah Omar nor any of his family members migrated to Pakistan, Iran or any other country. They stood firm and chose to defend their faith and honour at the cost of their lives and wealth; such was not important to them.

On the rugged mountains, they made their stand, and from here they swooped on the Red Soviet Bear. During 14 years of Jihad against the Russians and after their defeat, Mullah Omar rarely travelled outside Afghanistan except for receiving medical treatment in the border town of Quetta.

It was common practice among Afghan commanders to visit Pakistan every year and enjoy the luxuries of city life while they consulted their supporting governments and received aid. Mullah Omar, on the contrary, never made any such trips, which probably saved him from foreign influence and prejudice, by the will of Allah ﷻ.

Being a low-level commander, the needs of his unit were fulfilled locally and never demanded his absence from the battlefield. This turned out to be truly beneficial for the future of Islam and Jihad. Fortunately for the Muslim *Ummah*, throughout his life, he was exposed to only two elements: pure Islamic education and practical Jihad in the way of Allah ﷻ.

These exemplary fourteen years of his life are filled with purpose, chivalry, courage, vigour and perseverance in the way of Allah ﷻ, and when we talk about the virtues of Mullah Omar, this is where his reputation as a Mujahid, Carer, and Warrior stands out. Allah ﷻ willed for him a country filled with Islamic knowledge and Sharī’ah.

The All-Mighty ﷻ never exposed him to the outside world filled with greed, egocentricity and corruption. He was gifted with a true understanding of Islam and Sharī’ah, which, upon implementation, transformed war-torn Afghanistan

into a depiction of the Islamic society during the time of the Prophet Muhammad ﷺ and his Companions (RAAH).

He was at this stage, a man of Pashtunwali, a man of *tura* (courage) who displayed tremendous acts of *nantawai (*asylum) and bold moves of *badal* (revenge) on the treacherous Communists and Pro-Soviet Afghan Warlords who desired nothing but wealth at the expense of corruption and suffering of the people of Afghanistan.

MARRIAGE AND RETURN TO EDUCATION

After the defeat and subsequent evacuation of the Soviet forces from Afghanistan, Mullah Omar went back to his religious studies. In a quiet and simple fashion, he got married at the age of 31. His wife's name isn't known, as in Pashtun culture, to display or expose a fellow personal female family member or relative's name is dishonourable and violates the modesty of women; this isn't dehumanisation, but protection of the woman's and the family's honour from disgrace or potential disrespect to the extent of vulgarity.

Allah ﷻ also blessed him with two sons, Ya'qub and Idris. Mullah Ya'qub currently serves as the Afghan Defence Minister and commander in all military affairs. He has proven bravery and tactical guerrilla warfare genius like his father in the recent twenty-year war between America and the Taliban alongside fellow Sirajuddin Haqqani.

There had been reports of Yaqub's martyrdom during the war in the barbaric bombing by the Americans on Kandahar, but thankfully, Allah ﷻ kept him to see the day his father willed to see, the expulsion of the American infidels from Afghanistan, may Allah ﷻ preserve Mullah Muhammad Ya'qub ibn Omar.

After the Soviet withdrawal in 1989, the treacherous Najibullah government was installed, still allied heavily with the Soviet Union and blasphemous Communist ideas. He was deposed in 1992, and the so-called Mujahideen leaders, who had lost their Islam to the luxuries and pleasures of the world, initiated a power struggle.

The great pious Mullah Muhammad Omar began to start teaching at the local mosque, as his passion had always been like his predecessors. He could've spent his life as a normal man, living peacefully and teaching, but he couldn't sit and watch the mere injustice terrorise his Afghan brothers; he knew the

medicine for Afghanistan, Sharī’ah, and all was about to change in 1994. When he had had enough.

POST-COMMUNIST ERA

With the passage of time, the post-Communist era in Afghanistan saw even more destruction and oppression perpetrated by the so-called Mujahideen leaders.

After the long war ended, the withdrawal of the Soviets, the Najibullah government came to power. They still had associations with the Communists and relied heavily on the Soviet Union. Najibullah was very unpopular for his brutality and ruthlessness. Many Afghans, including traditional believing practising Muslims, tribal elders, and suspected Mujahideen sympathisers, were detained without trial and tortured.

He was eventually deposed, and the commander factions began a power struggle for Kabul. Primary factions that stood out were *Hezb-e Islami Gulbuddin* under Hekmatyar, *Ittehad-e Islami* under Abdul Rasul Sayyaf, *Jamiat-e Islami* Commanders, Ahmed Shah Massoud and Rabbani. Mini groups such as the *jahil zaalim kafir zada, Hizb-e Wahdat,* a Shi’ite Hazara militancy which committed hellish atrocities across Afghanistan, also participated.

Some of these commanders had left their struggle for personal desires, wealth and power; however, some commanders associated with Mullah Omar (RH), such as Mawlawi Muhammad Nabi Muhammadi (RH) and Muhammad Yunus Khallis (RH), remained upright in what they fought for and did not engage in immoral and disgusting actions; they were steadfast, sincere people. May Allah ﷻ have his dearest mercy upon them.

As the situation of law and order deteriorated, and the honour and property of the common man became even more insecure, the Afghans became dismayed and suffocated by the power-hungry commanders. Most of these commanders were Communists who had infiltrated the ranks of the Mujahideen to take advantage of their success. It was the survival of the fittest, and the weak had no one to turn to for justice; they had to sit and wait to fear the day a bunch of dishonourable thugs invaded their houses, looted their property, killed the men and violated the chastity of the innocent women.

The honour and chastity of women were neither safe inside their homes nor outside. According to local narratives, women would hang themselves in their homes in fear of being subjected to unimaginable horror we cannot even write about here. Some fathers would kill their daughters in fear of dishonour to the family, and children were abducted almost every day, with no action taken against the oppressors.

Mullah Omar would witness all of this, and he realised he couldn't sit there and let this be the circumstances faced by his people, not even for a second more.

But as sick women were abducted from hospitals, never to be seen again. Some parents smuggled their young sons to Pakistan just to save them from the paedophile commanders. The Governor of Kandahar, Gul Agha, married a boy in a well-set and publicised wedding. After every few kilometres was a commander's check post set up to dispossess the people of their livelihood and honour. The roads were infested with murder, the sanctity of human life ordered by Allah ﷻ became a cheap commodity for the Russian gangsters and the rich Warlords, buried in their money made from all sorts of *haram*, mainly drug trafficking and looting.

Robbery and looting were commonplace, competition and something to be proud of. Human life became so cheap that people were killed over minor issues. Homes and businesses were ransacked and burned down. Those who refused or resisted were either burned alive, tortured, mutilated and executed, at least. It was gruesome savagery, the exact details of which we cannot even discuss to such an extent as how brutal it was.

Allah's ﷻ creation was being ravaged and plundered; there was no peace, and all hopes of tranquillity were at an end. Then it seemed the blood of the Martyrs and the fruits of Jihad were going to be lost. But Allah ﷻ is so merciful, and it is only through Allah ﷻ, the All-Knowing, the All-Hearing, the All-Wise, and his laws and his guidance that we will attain stability, while there was *zulm*, the gardens of Sharī'ah were not far away either.

The following account was received from a reliable source, and it unveils the Satanic face of the post-Soviet era commanders in Afghanistan: A man was travelling in the province of Kandahar when he was stopped at a looting point set up by a Communist commander. When the poor man was harassed for money, he asked the commander's men why they were looting him and if Allah ﷻ and His Prophet, Muhammad ﷺ, had permitted them to do so. They said they would ask Allah ﷻ and Muhammad ﷺ. He was taken inside the

check post, and one of the harassers addressed a satanic, clean-shaven man as Allah ﷻ and asked if he had permitted him to loot the poor man. The man replied yes. Then another ugly, clean-shaven man was addressed as the Prophet Muhammad ﷺ, who also granted their claim. Then the commander's men told the unfortunate man to hand over his money as he had witnessed Allah ﷻ and the Prophet Muhammad ﷺ affirm their demand.

This was how much *kufr* and poison were polluted in such conditions. To those *juhaal*, to those Americans, to those who call Mullah Muhammad Omar a terrorist and the Taliban a terrorist organisation, is this why you helped the Warlords against the Taliban? Is this what you wanted for Afghanistan?

STARTING THE TALIBAN ISLAMIC MOVEMENT

Mullah Muhammad Omar's heart bled as he saw the misery of the Afghans. It was unbearable for him to sit in his mosque and teach while the land of Jihad was transformed into a living hell for his people. All of the injustices he saw made his heart sink; he, like any other Mullah, had the reputation, Islamic qualifications and brilliance to flee to Pakistan and live a beautiful, peaceful life in the valleys, villages and mountains. But this was not a servant of Allah ﷻ who would betray his people; this was Mullah Muhammad Omar, an iron shield against injustice through the help of Allah ﷻ.

While Islam was kicked aside by the commanders, and the sanctity of Muslims was torn, their properties and families were devastated. Afghanistan was simply burning, and the West warmed its hands over it.

It was in 1993-94, at the age of 33, that Mullah Muhammad Omar Mujahid (RH), with a group of religious students, started the *Tehreek-al-Islami-at-Taliban* (the Taliban Islamic Movement). They attacked the local commanders' check posts in Kandahar and, after securing them, took the border town of Spin Boldak in an amazing operation. After securing the area in and around Kandahar, they implemented the Sharī’ah Laws and chased the Communists out of the province as far into extinction. Fear was not embodied upon these fierce men; they had only one to look up to, and it was their Lord.

More students joined them, and the people welcomed the Taliban everywhere they went. They celebrated, gave gifts, fathers and elders kissed the feet of the *Mujahideen,* and soon, the oppressed people of other provinces invited them, and the Taliban answered to their requests, with Mullah Omar appreciated, prayers were made for him. The people loved him, and within only one day of

the Taliban's control of Kabul, the roads, terrains, insides and outsides became completely safe. The Russian Gangsters and Warlords fled North, buried with fear and shock at how a simple mullah from a poor village ended their entire anarchist heaven.

He had taken over 80% of Afghanistan in a span of only 2 years. This is the power and importance of Jihad, it is not a terrorist phenomenon that justifies killing and murder, but it is a heroic duty and a deadly weapon in the face of evil and a harborer of protection to the innocent.

Those who participated in immoral acts against women and children were executed under the order of Sharī'ah. Mullah Omar was daring any *zaalim* to try anything, and when they stupidly did, their heads would roll into the graves where Allah ﷻ deals with them to this day, while the oppressed enjoyed and slept a peaceful sleep with each night becoming more peaceful.

One after the other, the Taliban took over the provinces of Afghanistan, and by implementing Sharī'ah, restored peace and order, it ended suffering and torment of Afghan families. In 1996, the Taliban took over Kabul, and Najibullah was killed, with Ahmed Shah Massoud fleeing north as well.

He did try to negotiate with the Taliban, but Massoud himself flopped in negotiating any realistic outcome. Mullah Omar (RH) was open to working alongside him in civilian and industrial management, but otherwise, he refused to give Massoud any sort of power outside those sectors; hence, the whole plan was bottled.

Mullah Muhammad Omar was unanimously accepted as the *'Ameer-ul-Mumineen'* (the Leader of the Believers) of Afghanistan. Thus, the Islamic Emirate of Afghanistan came into existence with Kandahar as its capital, the home city of the Pashtuns. Glory be to Allah ﷻ! The One and Only.

UNDER TALIBAN RULE

Having taken over Kabul in 1996, the Taliban emerged as the dominant power in Afghanistan. The remaining thugs and gangsters had fled North to areas like Mazar-i Sharif and Panjshir. The Taliban would continue their fight against the insurgents, who would still atrociously oppress the Afghan people in the North. Mullah Omar would see more success during his rule on multiple scales.

Sharī’ah Law was implemented all over the country in a stable fashion of Islamic Law that finally brought justice to those who were ignored in the Warlord periods. These courts were much more efficient, managed affairs much more quickly and in ways that made the Afghan people happy and satisfied. Justice had finally come under the flag of Sharī’ah.

These operated quickly and consistently; no voice was delayed or denied. The chief of justice was *Shaheed* Mullah Abdul Ghafoor Sanaee (RH). He was ordered by Mullah Omar to ensure “immediate justice,” and strict adherence to Islamic Law was implemented, and it was the *Ameer-ul-Mumineen* who held ultimate authority over all legal matters. The Supreme Court held the authority to appoint the judges. Mullah Omar (RH) would also interfere to make sure corruption was non-existent.

Security also significantly increased in the Taliban controlled areas. Major highways became safer from banditry and looting. People could finally travel peacefully as checkpoints run by militias were removed.

Anti-Corruption was a crucial factor within the Islamic Emirate, and it is what the Taliban finally brought to Afghanistan. Mullah Omar ensured strict punishment for bribery and the removal of officials accused of corruption. Religious matters and *fatwas* were under the hands of Shaykh-ul-Hadith, Mullah Hibatullah Akhundzada, who currently serves as the *Ameer-ul-Mu’mineen* of Afghanistan.

Alongside other reforms within the state, including an extensive list of Anti-Drug trafficking, expansion of *madrasahs*, protection of women and children, construction of roads and railways.

INVASION

After the 9/11 attacks on the Twin Towers in 2001, America invaded Afghanistan, and the Taliban were removed from power. The treacherous Americans allied with the abusive and inhumane Coalition of the Insurgents, who were almost wiped off the map, known as the Northern Alliance, to fight the Taliban. The Northern Alliance consisted of the same warlords, and America was striking deals after deals with them.

The Americans cowardly bombarded cities like Kabul, Kandahar, Uruzgan, Mazar-i-Sharif, Ghazni, Jalalabad and many other provinces and towns.

Mullah Muhammad Omar, with his *iman* and full trust in Allah ﷻ, realised that the Americans would continue this inhumane bombardment on civilians until the Taliban had left, and he couldn't bear to see civilians suffering from the bombardment because of their presence. The Americans targeted civilian infrastructure, including neighbourhoods, schools, cities and mosques.

Mullah Muhammad Omar, in his tactical excellence, bravely ordered the Taliban to go into the mountains and continue the Jihad against the foot soldiers of America, as the bombardments of civilians would stop, and it would be harder for the Americans to bomb and destroy the Taliban's manpower.

The Northern Alliance and America knew that by bombarding and crippling the cities, it would be fewer casualties for the Americans to face when fighting the Taliban on foot, as they knew the Taliban would be a harsh and tough opponent; they decided to weaken them first by airstrikes, then outnumber them in the ground operations.

In December of 2001, Mullah Muhammad Omar consulted his closest advisors and officials. He eventually declared Mullah Obaidullah, the defence minister, as their commander and leader in the military movement of Jihad against the Americans. Alongside Obaidullah, Jalaluddin Haqqani would become the planner of attacks against the American forces, and *Shaheed* Mullah Daadullah would serve as Commander of the Taliban forces in the South, particularly in the Helmand provinces.

FAITH AND PATIENCE

The American forces would enter Kandahar alongside the Northern Alliance in 2001. Mullah Omar initially refused to flee as many of the Afghan people admired Mullah Omar, but the *shura* in December of 2001 demanded that Mullah Omar get out of harm's way.

He would realise that fighting Americans in Kandahar would be like "fighting the Americans with sticks." This was a strategic necessity to avoid the futile deaths of more Taliban fighters.

Mullah Omar, along with his brother-in-law, would drive off from Kandahar on a motorcycle as the Americans closed in. He would relocate immediately to Zabul, just three kilometres away from an American airbase. There, he would

be accompanied by his companion, Mullah Abdul Jabbar Omari, May Allah ﷻ Preserve Him.

The Taliban would begin a guerrilla warfare campaign. Commanders like Daadullah would ensure great resistance against the invaders until he was martyred bravely in 2007. Obaidullah was captured in 2007 by the CIA. He refused to give up Mullah Omar's location and would die in 2010, most likely through torture and abuse. He was truly a *Shaheed* and a great commander.

THE STRUGGLE

Mullah Muhammad Omar would live in a simple house alongside his host, Mullah Abdul Jabbar Omari. As mentioned earlier, Mullah Omar had no property or estate; the only things he took with him were a Qur'an that he would read for most of his day, a notebook where he would continue studying Hadith literature and issue orders to the Taliban movement, and a radio where he would listen to the events occurring around the world.

Mullah Abdul Jabbari said that throughout his time, Mullah Omar, under the protection of the All-Mighty Allah ﷻ, survived multiple raids, and even in the collapse of the Taliban government, Mullah Omar "endured all the time with patience." This is the character of someone who feared and trusted Allah ﷻ only. His struggle would continue, his devotion to the Qur'an and *Sunnah* would not stop in its tracks.

An intelligence agency as large, sophisticated and vast as the CIA spent billions worth looking for Mullah Omar, they never found him, even when he was living three kilometres away from an American base, because Allah ﷻ keeps those people under his protection, of the ones who have humility and fear before his Creator.

Mullah Omar would continue to be entitled as *Amir-ul-Mu'mineen* and would keep in touch with very few loyal commanders to deliver messages. Each message he brought to the Taliban increased their spirits and desire to continue in the effort of Jihad. The Americans faced ambush after ambush and resistance after resistance. The Taliban did not back down once, and multiple Taliban, old and young, entered martyrdom.

U.S soldiers and Marines themselves acknowledged the Taliban's bravery and aggressiveness in battle. Medal of Honour Recipient Ty Carter recalls the determination and spirit of *Iman* and Jihad at the battle of Kamdesh in 2009,

where the Taliban fought like lions. In other battles, such as Wanat (2008), Marjah (2010) and the assault on Camp Bastion (2012), the Taliban demonstrated tremendous combat feats.

The Americans knew that the war they had gotten themselves into would never be won, even if they got rid of Mullah Omar. Other countries, such as the United Kingdom, Australia, Canada, Turkey, France, Germany, Italy, the Netherlands and fifty other countries sent support via either financial funding or military support in ground operations. They were not prepared for the utter humiliation and distress they were about to face in a land like Afghanistan, a movement like the Taliban, under a leader like Mullah Omar.

INDEED, TO ALLAH WE BELONG, AND TO HIM WE RETURN

Mullah Omar (RH) would peacefully die in Afghanistan in Zabul in 2013. He never fled his country and never compromised or gave up on the Sharī'ah he so hard fought for. His character resembled the most pious of people. His entire relationship in these 12 years of isolation was completely left between him and Allah ﷻ, and indeed the All-Mighty protected him till his last breath. He ate very simply, dressed very simply and prayed with purity and faith in his heart. How unfortunate it was that he would not be able to see the success of his contributions for the sake of Allah ﷻ in the later years. May Allah rest his soul.

The world, however, would not come to know of his death. The Taliban leadership, including Mullah Akhtar Mansour and Zabihullah Mujahid, would hide his death to avoid fracture and demoralisation within the Taliban and keep his grave hidden from American intervention.

It wasn't until 2015 when rumours from the treacherous, hypocritical and lying media reports began to baselessly claim that *Shaheed* Mullah Akhtar Mansour had assassinated Mullah Omar (RH). The Taliban eventually decided to let the news out, and the world finally heard of the death of Mullah Omar (RH). *Janazah* and prayers were held all over the world for him, including in Afghanistan, Saudi Arabia and Pakistan, as well as Muslim communities in the UK, USA and Russia.

Mullah Akhtar Mansour would become the new leader of the Taliban; Allah ﷻ have mercy on him. Under Mansour, the West assumed fractures, but the Taliban spirit surprisingly boiled even further to fight and took over their first city since the start of the war, Kunduz, seeing political and military success all

over the country, while the American soldiers were tired, demoralised and homesick.

THE FINAL VICTORY

Indeed, Allah ﷻ does not fail a people whom he loves. Indeed, Allah ﷻ does not fail those who pray to him. Indeed, Allah ﷻ does not fail a people who have faith in him. Indeed, Allah ﷻ does not fail a people who have patience. On the 15th of August 2021, the Taliban secured a land-sliding victory in Kabul as the Americans were left humiliated and defeated economically, politically and militarily.

Mullah Omar (RH)'s death did not slow anything down. The Taliban would form the Quetta *shura* in Pakistan. Mansour's words and moves ignited the struggle within the faithful warriors of the Taliban; they never lost hope in the day Allah ﷻ would grant them victory. The West was baffled. Their greatest leader had died, yet they pushed on like tigers and lions against their barbaric invasion.

In 2016, however, a cowardly drone strike in Baluchistan would grant Mullah Akhtar Mansour (RH) the title of *Shaheed*, and the Taliban would choose Shaykh-ul-Hadith Mullah Hibatullah Akhundzada, one of the biggest loyalists of Mullah Omar (RH), as their *Amir-ul-Mu'mineen*.

The West thought that *Shaheed* Mansour (RH)'s death would finally cripple the Taliban. They were wrong as usual. During Hibatullah Akhundzada's leadership, the Taliban would demonstrate tremendous tactical and strategic feats. Experience grew amongst the Taliban, and their hearts were still pounding for the fruits of martyrdom under the brilliant military leadership headed by the skilful Sirajuddin Haqqani.

Hibatullah would launch the Omari Offensive in 2016, named in honour of Mullah Omar (RH). It was a deadening assault all over the country against the Western Coalition and ANDSF. The Taliban ferociously attacked outposts, supply lines, military bases and seized rural areas, stunning the Americans. The American casualties were increasing year by year, and the money they worshipped was being seized by the Lord ﷻ himself.

In 2018, the consistency of the Taliban's warfare paid off, and Ghazni was taken in a successful reclamation against the Afghan Security Forces backed by American troops. Jalaluddin Haqqani, the great mastermind of warfare and

the effective Haqqani Network, had passed away. Mullah Omar (RH) had always praised Jalaluddin when he was alive for his passion in the path of Allah ﷻ. He was succeeded by his sons, Sirajuddin Haqqani, Abdul Hakeem Haqqani and Anas Haqqani.

Slowly, the American involvement in the fight dwindled, leaving the ANDSF helpless in combat. In 2020, U.S. President Donald Trump agreed to a withdrawal from Afghanistan with the Taliban in Doha. They assumed the Taliban would be put down for a while, if not for good, given they thought they had provided sufficient military training and financial aid to the ANDSF, enough to push back against the Taliban. But by the will of Allah ﷻ, they were wrong once again.

On August 15th, 2021, in only nine days, the Taliban saw victory and took over all of Afghanistan as the Taliban's Badri 313 unit entered the city under Commander Hamdallah Mukhlis. Ashraf Ghani had fled to Tajikistan. It was plain shock and a huge failure for the United States; a rapid but chaotic withdrawal was declared, meaning they had no time to load off the Humvees, aircraft, and tanks. They obviously hurried to get their backsides out of the country immediately.

The Taliban seized the equipment the Americans left behind in a rush. The same weapons which Bush had sent to be used against the Afghans, Allah ﷻ had indeed humiliated them for their oppression, destruction and blind order. Coffins of U.S soldiers made their way, and on the 30th of August 2021, the Taliban watched, and the world watched as the final soldiers left the country. Allah ﷻ granted the Taliban victory.

While Afghanistan currently isn't perfect as it obviously has lots of issues reasonably going through a period of over more than a forty-year consistent non-stop bloodshed and violent blood spree but the Taliban has inevitably improved the country compared to how it was under the Afghan government which failed miserably to help the Afghan people, it was infested with corruption, immorality, drug addiction and injustice similar to the Warlord periods.

Mullah Omar (RH)'s exact grave was revealed in 2022 by Zabihullah Mujahid with permission from the Islamic Emirate. Its exact coordinates lie at 31.952552, 66.954435 in Zabul.

The current *Amir-ul-Mu'mineen,* Hibatullah Akhundzada, runs the country. He has brought significant improvements in the outcome of the long Jihad and

victory granted by the Lord of the Worlds ﷻ. Alongside him are Sirajuddin Haqqani, leader of the Haqqani Network, the son of Mullah Omar (RH), Mullah Ya'qub, Defence Minister, and Mullah Baradar, a close associate of Mullah Omar (RH), as Deputy Prime Minister.

The *iman* of such warriors who strove for an Islamic State under the rule of Allah ﷻ with such passion and faith should be an example that no matter what problems, struggles or dilemmas one may go through, if he keeps Allah ﷻ in every moment of his life with him, then Allah ﷻ shall never leave his Creation parting in despair for the rest of his life. Truly, what we can say is, Allah ﷻ is the best of planners.

CONCLUDING GLIMPSE OF HIS CHARACTER

Once, a delegation of guests came to visit Mullah Omar (RH). Fresh bread, cream, tea and other delicacies were brought for the guests, and they all began to eat heartily. All except Mullah Omar (RH), that is. He refused to touch the cream or the bread. His guests urged him to eat with them, but he refused.

His advisors also urged him to eat with the guests, indicating that there was nothing wrong with him eating this food since it had not been brought especially for him; it was brought for the guests, and he was the host.

He still refused. A few moments later, a worker brought in a bowl of plain soup together with some hard, stale bread. Mullah Omar proceeded to break the hard bread with his hands and eat it with the soup. Upon being asked the reasons for his refusal to eat the cream, Mullah Omar (RH) said:

"When the lowest person in my country eats this food, then I will eat it."

THE STORIES OF THE MUJAHID

We have discovered a basic profile of Mullah Muhammad Omar (RH) and the Great *Dawlat-ul-Islam* he fought for . His character is a treasure full stories of inspiration and heart-warming reminders for millions of Muslims worldwide to have trust in Allah. He was a great contributor to the establishment of Sharī'ah Law within Afghanistan, which brought stability, tranquillity and peace to Afghanistan. His efforts towards the path of Allah ﷻ in a sensation of Jihad through which he brought justice and incorruptibility to a plundered and vilified land are known and are appreciated by the *ulema* worldwide.

His refusal to allow invaders to hold the upper hand against justice, even against outmatched odds, proves his *iman* as dignified. His protection of guests and his sincere proposals in controversial times all make him an exemplary character, independent and fearless.

Shall anyone present one scholar who had anything against Mullah Omar (RH) he may bring him forward for no *ulema* has uttered even a criticism to Mullah Muhammad Omar (RH) because in the path of Allah, the righteous shall not break their tongues on the one who struggles in the way of Allah.

Mullah Omar, as a boy, had a very strong physical appearance. He was slenderly lean and tall, reaching an astonishing height of 6 ft.6 (1.98m), the tallest in the family. However, despite this, Mullah Omar (RH) was never an intimidating person; he was, in fact, very shy, extremely polite and well-mannered. He reached maturity at a very young age and was never hostile. There are two people in the history of Afghanistan as far as we know that their mothers did not breastfeed them except in a state of *wudhu* (ablution) and purity, these two people are the famous Mujahid, Mirwais Hotak Khan (RH) and Mullah Muhammad Omar (RH).

Alhamdulillah! After reviewing multiple accounts, sources, narratives and stories, we are able to provide some experiences and events in Mullah Omar's life that explore his pious virtues in his later life. Most come from insider Taliban and Mujahideen narratives, with convincing figures being people like Mullah Abdul Salam Zaeef and Mullah Abdul Jabbar Omari.

Most of his excellent feats are popular in periods like the Soviet-Afghan War in the 1980s and the rise of the Taliban in the 1990s. These are all about bravery, struggle, courage and brilliance he achieved while having his faith intact with Allah ﷻ. His character was a role model and an eye watch for the entire Muslim world. A relief for the Muslims. A rival for those who were the enemies of Sharī'ah.

Mullah Omar would remain humble in every circumstance, both in hardship and in bliss. While having power and respect, he never gave up on long prayers and modesty. He would always protect his guests with such importance that one would think they were a part of his family, and he would give up his entire Emirate to protect his guest, Osama Bin Laden. He would defend the rights of the oppressed throughout.

His love for the Prophet ﷺ was non-negotiable. He wanted the laws of the Mustafa ﷺ implemented in a country full of war, robbery and corruption for the sake of Allah ﷻ. He would always try his hardest to adhere to the *Sunnah* by living simply and imitating the good actions practised by the Prophet ﷺ. He obviously wasn't infallible, but how much more loving can one be to the Prophet ﷺ when all he wishes is to attempt his best to follow his example and his character.

This was the spirit of Mullah Muhammad Omar (RH), Sharī'ah through Jihad and peace through Sharī'ah. May Allah ﷻ have mercy on Mullah Muhammad Omar ibn Mawlawi Ghulam Nabi (RH). There are many benefits one can learn about when reflecting on the actions of Mullah Omar.

May the reader begin in the name of Allah ﷻ. May it be of benefit.

THE GREAT DREAM

After the Soviet-Afghan War and the withdrawal of Najibullah in 1992, Mullah Muhammad Omar returned to his passion for studying and teaching, which was interrupted during the decade-long war.

He would teach and study in a base that he and his group turned into a *madrasah* near Haji Ibrahim Mosque in Gheshano village, in the Singesar area. He would grow angry and disillusioned with people like Gulbuddin Hekmatyar, the Russian gangster drug traffickers and the Warlords who had infiltrated Mujahideen units or created their own gangs to terrorise the Afghan people's security, chastity, dignity and honour.

Mullah Omar (RH) at the time, according to authentic narratives from Mullah Zaeef, states that he went to live in a simple household in Singesar with his family. After the war, he got married and lived with his wife and other family members.

He would occasionally visit his *madrasah*, where he would indulge in long prayers. Mullah Omar would also, for the first time, begin occasional teaching, carrying on the legacy of his parents and grandparents. The people of the village would admire him not just because he was considered a Mujahid but for his simplicity and kind manners. His ability to settle disputes and solve problems was widely acknowledged.

Then all would happen one night, a great dream. The account of the dream experienced was retrieved from reliable narratives based on the research of Islamic dreams:

"Before the movement began, he (Mullah Omar) was a simple Taliban. He would live with his family in a quiet area isolated house from the rest of the village. Afghanistan was in a known, horrible state at the time.

The people of Singesar knew and admired his passion to study.

It was a cold night in the madrasah, and Amir-ul-Mu'mineen had finished his Tahajjud Salah.

Sleep overcame him as he lay down to rest.

He saw a dream. He (Mullah Omar) had told us himself that he was standing in an open desert, silent but endless, with a beautiful scent. And from the horizon, two figures began to walk toward him.

As the men came closer, he felt something he had never felt before; he began to tremble through a feeling of sweetness, and a breeze made him fall to his knees.

One of the figures was radiant, his face more luminous than the sun. The other walked slightly behind him. His instinct knew instantly who they were, Muhammad ﷺ and Abu Bakr as-Siddiq, may Allah ﷻ be pleased with him, who was holding a cloak.

He placed his blessed hand on Mullah Omar's shoulder, and he (Mullah Omar) recalled that he felt such a peace that it made him shiver with happiness even in his dream.

The Prophet ﷺ said to him:

"Stand for justice. Do not fear the blame of the blamers. Allah will open a path for you."

Abu Bakr (RA) then stepped forward and lifted him from his knees. He placed the cloak on Mullah Omar's shoulders and said:

"Hold firm to truth, even when you stand alone."

As soon as the cloak was placed on his shoulders, Mullah Omar woke up, sweating, and began to weep the whole night. He didn't tell anyone about this until his movement saw victory, and the reason, according to Amir-ul-Mu'mineen, was because he never imagined he would be eligible for leadership."

May Allah ﷻ have mercy on Mullah Omar. How favoured was he indeed to see the Prophet Muhammad ﷺ in his dreams and the best of *Sahaba*, may Allah ﷻ be pleased with them all, Abu Bakr as-Siddiq.

THE FAITH OF THE STUDENTS

Kandahar was an area, unfortunately, also under the grasp of Warlordism. There were many warlords in the region, of them being, Daru Khan, Pir Muhammad, Saleh and many other commanders. All committed horrible abuses. They kidnapped children, stole wealth and property and killed the innocents. One of the warlords even married a boy in a well-set wedding, as discussed before.

Mullah Muhammad Omar (RH) was among the people of Kandahar who couldn't stand to watch this any longer. His earliest personal actions committed to the beginning of the retrieval of order and stability are explained by Mullah Omar himself. Whether this event happened after or before the

pledge at the White Mosque in Singesar is vague, but this is well-known history within the Taliban's early stages of the movement.

At the time, Mullah Omar (RH) was studying in a small *madrasah*. According to Mullah Omar, there were about fifteen to twenty students there at the time. All of them were focused on studying and thinking about their future as potential scholars in the path of Allah ﷻ.

But in the beauty of the students of knowledge and the hope they brought, Afghanistan overall, between 1992 and 1994 was not good at all. Anarchy, corruption and looting made their mark across the entire nation. And what was worse was that everyone witnessed it, but nobody possibly imagined in any fashion how they were going to stop it.

Mullah Omar (RH) at the time could have stayed like the rest of the people. If the people were powerless in doing anything about it, what were the chances he would make any change while the nation could not do the least to improve the situation? Mullah Omar was a man of books at the time, and that was it. The warlords had wealth, property and armed group support.

But Mullah Omar (RH) was different to the rest of the people. He considered it obligatory for himself to put his trust in Allah ﷻ and find a way out for everyone in this uncompromised stand of horror. After the pledge of allegiance to Mullah Omar (RH) as commander, he knew he had a responsibility.

The final straw was initiated when Mullah Omar (RH) decided that things had gone too far in Afghanistan.

This was the point where Mullah Muhammad Omar (RH) had had enough. He closed his books. He and a friend of his went to a village from Singesar to a place called Zangawat. The driving distance was about thirty kilometres, but that was not an excuse for Mullah Omar (RH), who made his way on foot.

According to Mullah Omar (RH), from Zangawat, they borrowed a motorcycle from a person named Serwar. He and his friend would make it to another village called Talukan. Without any preplan or organisation, Mullah Omar (RH) recommended his friend for both of them together to go to these *madrasahs* and talk to the students studying there.

From the morning of the next day, he and his friend made their way to a *madrasah.* Fourteen people were studying there, and Mullah Omar (RH) gathered them. With full trust in Allah ﷻ, he explained to them the conditions

of Afghanistan and how an effort needed to take place to reverse the situation for the security of the people and even the animals. He explained how letting this corruption happen with nothing in response to it was a sin, and simply studying will continue to do no good for anyone, not even themselves; while the bandits were arrogantly fighting, how could they claim to be on Allah's ﷻ side while they themselves were not making an effort to change the conditions.

He proposed to the students to stop studying and, for the sake of Allah ﷻ, start serving their Lord. There was no guarantee they would be supported with food or equipment, no guarantee how long the action would last, maybe a week, a month or a few years, nothing was certain at all, but at this point, Mullah Omar (RH) believed anything was necessary.

Among the fourteen people, none of them was willing to do it. Some claimed that maybe only in their free time. Mullah Omar (RH) at this point, who had come all the way from a remote village on foot, could have just lost hope and looked for an excuse to never do anything about it. He had the opportunity to wrap it up and go back home.

But how great is the one who puts his trust in Allah ﷻ? That was Mullah Omar (RH), and his decision to go to another *madrasah* and not give up is the reason we remember him today.

He proceeded to keep his promise with Allah ﷻ, and at the other *madrasah*, according to Mullah Omar (RH), there were about seven people this time. He explained to them the same way as he had done to the previous *madrasah,* and surprisingly, all seven students agreed with Mullah Omar (RH). Even when both of the *madrasahs*, in the same village, were enduring the same conditions, the same hardships and the same problems, some were committed to the cause of Mullah Muhammad Omar (RH) in the path of Allah ﷻ.

This was like a test from the All-Mighty ﷻ for Mullah Omar's (RH) motivation. Was he sincere? Was he serious about what he wanted to do? And indeed, he truly was. Allah ﷻ knew best.

These seven students were the beginning of the order of righteousness. This motivated Mullah Omar (RH), and he, alongside his friend, visited more *madrasahs* by motorcycle until the late afternoon, according to Mullah Muhammad Omar (RH) himself. Fifty-three people were ready to conduct the cause and mission of peace.

With all of them putting their sincere trust in Allah ﷻ, they knew the one watching them at all times would not fail them. Mullah Omar (RH) then decided to return to Singesar. He told each group of all fifty-three recruits he went to that they may come tomorrow, but with such desire, passion and *iman*, and to Mullah Omar (RH)'s surprise, they were all already there before dawn. Dedicated to giving their life to the mission of protecting their own people from lawlessness that had gotten out of control. May Allah ﷻ have mercy on all of them.

Then, early in the morning when the imam came to lead the *fajr salah*. One of the followers who used to come to the mosque told the imam that last night he had a good dream where angels were coming to the village of Singesar and into the mosque. When the imam saw all the students there before dawn, he was astonished.

They all truly believed that the God-Fearing were being supported, and those students did not fail their trust in Allah ﷻ, that He, the All-Mighty ﷻ, the All-Knowing ﷻ, will find a way for them. The students clearly were not forced or threatened, but it was out of their own free will and morality that they came. This is the beauty of the creation of the Taliban, a small local movement, no hunger for political power, money, but only for order and Sharī'ah.

The imam told Mullah Omar (RH) about the follower's dream. Mullah Omar (RH) asked the students to let him check their hands. They all had really soft hands. Mullah Omar (RH) knew what the dream meant.

Then the entire mosque, including all the worshippers, the students and the elders who had come, was full of the glorification of Allah ﷻ. The non-stop gratitude was the first fear that Allah ﷻ cast upon the hearts of the oppressors and the first rivers of relief that Allah ﷻ had gifted the hearts of the oppressed. All Praise is due to Allah ﷻ! May he have mercy on Mullah Omar (RH) and all the Taliban that came that day.

The same day, according to Mullah Omar (RH), at ten o'clock in the morning, the Taliban borrowed two vehicles from a *mujahid* named Haji Bashir, a Toyota Datsun and a Hino truck. They took the vehicles to *Kashte Nakhud*, a district in Maiwand. From there, the students informed more people of the new movement.

They also borrowed weapons from the local Pashtun tribesmen living there. All that is the result of putting faith and trust in Allah ﷻ because putting trust in Allah ﷻ will never and ever cause failure to anyone.

From here on, the first scrolls of security were signed off, and it would not be long before it would spread.

THE OATHS

With the people of Afghanistan growing sick and hopeless with the wickedness of Warlord rule over the country as it intensified, the people, including the *ulema*, the farmers, the workers and even the children, knew that something big had to be done about this and should stop it for good.

Multiple former *mujahideen* veterans had come to discuss the matter with Mullah Omar (RH). They all wanted a permanent solution.

However, the warlords were known to be brutal and treacherous. No one had the bravery or guts to confront them because morality simply didn't penetrate the lives of the warlords.

In many other narrations, people have verified that dead bodies would lie motionless and ordinary innocents would be too afraid to even bury them. Warlords would also keep track of local hearings about marriages so they could raid the houses of the newlyweds, kidnap the bride, and commit unspeakable immoralities with her. So not even weddings could be happily held.

At this stage, between 1992 and 1994, Mullah Omar (RH) had been well-known in his village for his righteous reputation. He had reportedly intervened in many crimes and had stopped them. He saved two young girls with a group of students from a commander who had abducted them. This entire story will be mentioned later.

The former *mujahideen* who met with Mullah Omar (RH) had a plan, and they proposed that Mullah Muhammad Omar (RH) take leadership of it, but he simply had no desire to be the leader. He believed he wasn't the best of men to lead the movement.

Multiple figures, including Mullah Abdul Samad, Mullah Abdul Sattar, Mullah Neda Muhammad and Mullah Abdul Salam Zaeef, went to the house of Mullah Muhammad Omar (RH). His wife had given birth to a son, so they

attended the ceremony as others had also come. After the food and Qur'an recitation, most guests had left.

The five, including Mullah Omar (RH), went to a separate room, and the three *Mujahideen* proposed a plan for a movement to end the cruel and bitter warlord chaos and banditry, with Mullah Omar (RH) proposed as leader by all three.

According to Mullah Zaeef, Mullah Omar (RH) took a few moments to think after they had spoken, and then said nothing more for some time. This was one of Mullah Muhammad Omar (RH)'s normal habits, and he never changed this. He would never interrupt until someone had properly finished speaking. This is due to his religious simplicity, which he was commonly known for.

After he had listened, he then would answer with ordered, concise, mannered thoughts. Finally, he agreed with the plan they had proposed and that something bigger needed to be done. He would, however, refuse the leadership position: "But I cannot accept the leadership position." Turning his face to Mullah Abdul Sattar and Mullah Zaeef, he asked, "Why do you not accept it?"

They both explained the reasons why they were unable to take control of the movement. Mullah Omar (RH) said that it would be a dangerous mission and asked them what guarantees he could have that everyone wouldn't abandon him if hardships took over. The three assured Mullah Omar (RH) that he would get support from true *Mujahideen* who would never lose faith in Allah ﷻ.

After the discussion, he said that other people had also come to him with similar plans. Hajji Bashar, being one of them, shared similar opinions and was ready to cooperate.

"We will make every effort we can," Mullah Muhammad Omar (RH). He, with utter faith in Allah ﷻ, thought that the Muslims were all obliged to solve the problems ongoing, and that everything else after that must be left to God All-Mighty ﷻ.

"In the end, everything that happens depends on Allah ﷻ. I will consult some of the Ulema, and we will persuade Mawlawi Saheb Pasanai. Then let's see what we can do."

This was officially the earliest beginning of the history of the Taliban leadership. Its beginnings had nothing to do with political motives; it was a moral revival project aimed at safeguarding the lives of the innocent. It had no guaranteed funding, no guaranteed safety, and no guaranteed long-term existence. But it was faith and trust that was embedded within these God-Fearing people that Allah ﷻ opened a path for them to perform an inspired duty.

THE PLEDGE AT THE WHITE MASJID

After the discussion with many of the former righteous *Mujahideen* who believed an organised movement should be carried out, and with Mullah Muhammad Omar (RH) nominated with a sense of leadership, it was time to make the movement of the Taliban official in the face of corruption and misguidance.

This movement was initially not meant to spread to a national extent, definitely not to the reach of gaining political power. It was meant to remain local and focus on protecting their neighbours, families and people they closely knew.

The founding meeting of what became known as ‘the Taliban’ was held in the autumn of 1994. Around forty to fifty people had gathered. *Ulama,* students, elders and teachers all want to bring about a change with the help of Allah ﷻ. Mawlawi Abdul Samad (RH), Mullah Muhammad Omar Akhund (RH), Mullah Abdul Sattar Akhund (RH) and Mullah Sher Muhammad Malang (RH) all made a speech, outlining their responsibilities.

The whole mosque erupted with the praise of Allah ﷻ, all wanting to put an end to the chaos that had befallen the people of Afghanistan and establish Allah’s ﷻ laws to make sure nothing like it would ever happen again.

A *shura* (consultation) was then held, the respected Mawlawi Abdul Samad (RH) was designated the Taliban’s *Amir,* and Mullah Muhammad Omar (RH) was assigned the position of supreme commander.

Mullah Omar (RH) proceeded to take an oath from everyone present. Each man swore on the Qur’an to stand by him with *iman* and loyalty in their hearts to him for the sake of Allah ﷻ, and to fight against corruption and the criminals. Mullah Zaeef would also give his oath to follow and stand by him.

As this was initially meant to be a local movement, no banners, logos or formal documents were signed or kept.

The Taliban would also agree to settle all matters within the limits of what Allah ﷻ has allowed by promising to implement the rightful Sharī'ah so justice could be achieved at all costs.

According to Mullah Zaeef, the Taliban proceeded to set up their first checkpoint, *Hawz-e-Mudat*, along the Herat-Kandahar highway, a place where many righteous *Mujahideen* had been martyred fighting during the Soviet invasion in Afghanistan.

The next night, the BBC would announce the creation of the Taliban. They hadn't conducted a single interview with any of the Taliban, but they were clearly aware of what their goals were.

THE SUPPORT OF THE PEOPLE

After the first few days of the movement and the pledge, the Taliban were in great need. They had a few weapons but almost no money and no vehicles.

According to Mullah Zaeef, he and Mullah Abdul Sattar (RH) would donate their motorcycles in the path of Allah ﷻ, with Zaeef adding on a further ten thousand Afghanis. Zaeef's bike would reportedly break down, and Mullah Abdul Sattar (RH)'s bike would become the only means of transportation, a Russian bike, it was known as the "Tank of Islam." For its extensive use and service.

Many businessmen and traders had also discovered the movement's potential and began to donate more money to support the cause.

According to Mullah Zaeef in his memoir, one man came to the checkpoint carrying with him a sack of money. The money the man gave amounted to ninety million Afghanis. This was an unimaginable sum of money at the time; it had never even been dreamt of.

They were stunned by the man's generosity and told him that he should receive a receipt that recognised his charity, but he respectfully denied,

"I have donated this money for the sake of God alone. I don't need anyone to know about it. There is no need for a receipt, or for my name to be known."

This was how much love there was for each other in the Afghan communities. Those propagandists of today who constantly attack the Taliban in the media will never show you how much people actually valued the Taliban's importance in their lives. May Allah ﷻ grant this man glad tidings of *Jannah*.

Groups of people were sent to the nearby villages to let them know who the movement was and what they stood for. The houses donated sour milk and bread with joy at the news. Mullah Masoom was in charge of managing the collection and of informing the people. Many of the Taliban were well known in the area and respected, and people were sincerely willing to help.

After Mullah Masoom's visits, dozens of villagers would visit the Taliban checkpoint of *Hawz-e-Mudat.* There was hope in their hearts for the first time in years, and many were quick to accept and dedicate acceptance and legitimacy to what the Taliban stood for as the best solution for Afghanistan. Support drastically grew, both armed and financially.

Support began to intensify later when Taliban successes became apparent. Hajji Bashar (RH), the administrator of Keshkinakhud at the time, handed his area over to the Taliban even though no one had demanded it from him. He had already donated a Toyota Datsun and a Hino truck voluntarily.

According to Abdul Salam Zaeef,

"Hajji Bashar was a good Mujahid and a commander of a front of the Jamiat party during the war against the Russians. Even though he was younger than most of us, he was courageous and generous. He had played a key role during the jihad and took part in most military operations with us. He was happy to hand over his district. I remember how he stood in the middle of the main bazaar in Keshkinakhud and asked to be the first to be judged by the Sharī'ah that was to be implemented by the Taliban. "I am proud to be the first to stand in front of the Sharī'ah out of my own free will," he said. He asked the Taliban to shave his head first as a lesson for the other people of his district."

Mullah Naqibullah (RH), the leader of the Alikozai tribe who was known for his battles against the Russians in Arghandab district, also gave his support to the Taliban alongside the famous Taliban official known today, Mullah Muhammad Rabbani (RH).

Abdul Wasi, a brave and courageous *Mujahid* who had fought under the tenacious Mullah Abdul Hai (RH), would donate a Land Cruiser.

THE ASSAULT ON THE WARLORDS

This movement, with Mullah Omar (RH) as its commander and Mullah Abdul Samad (RH) as its *Amir,* became the extreme rain that came on a rough, drought-stricken desert. Had it not been Allah ﷻ who preserved these great people, who knows what the woeful fate of the Afghan people would have been.

Invitations were sent out to people from Helmand to as far as the Pashtun regions in Pakistan, and many of the faithful returned to the call.

Soon, many villagers came to join, and after a few days, it had over four hundred members, according to Mullah Abdul Salam Zaeef, who narrates most of the battles and struggles against the warlords in his fine memoir, which we recommend reading. We will narrate some of the early operations of cleanliness that were conducted.

The Taliban, under the orders of Mullah Omar (RH), would travel the main road between Maiwand and Panjwai. From there, they warned every checkpoint commander, warlord, gang and bandit group that they should stop their harassment and monstrous extermination of purity within the land or face severe consequences.

Reportedly, most of the warlords arrogantly and boastfully ignored them and began to mock them. Instead of looking into the request, the warlords pushed down more on the brutality they inflicted on the population to suffer with.

They would send messages full of curses and abuse with every car that passed their checkpoints going towards the Taliban. This was an attempt to provoke them. They would mock them as “beggars” and use very harsh swear words and phrases.

The closest warlord checkpoint to the Taliban was a hypocritical bastard named Daru Khan, and on that single, entire road between Maiwand and Panjwai came Yaqut, Bismillah, Pir Mohammad, Saleh and Qayyum Khan exactly in that order. This was just one road; imagine an entire country infested with this sequence of warlordism. God forbid that happening to any country, but that was the situation in Afghanistan at the time. No sympathy, empathy or shame within the greedy.

The Taliban did not have any goal to expand beyond the two districts; they were mainly thinking about the safeguarding of local communities as their priority. Mullah Omar (RH) and the Taliban agreed that negotiations were futile with these indecent people, so at a meeting, Abdul Samad (RH) was permitted to attack Daru Khan's checkpoint with Mullah Omar (RH) as commander of the assault.

A group of around fifteen Taliban armed with, according to Mullah Zaeef, one RPG and a few Kalashnikovs under Mullah Omar (RH) approached the checkpoint from a village close by, while another group under the command of another Talib lead his group down the road in a strategic advantage to attack Daru Khan from both sides. Daru Khan noticed them, and his men opened fire.

His men were being crushed from both sides; despite outnumbering the Taliban, they would neither tolerate his checkpoint nor would they retreat just because he forced a fight on them with larger numbers.

Several of his men died in the firefight. Daru Khan began to plead,

"For the sake of God! Killing me will not serve you well. I am a Muslim. I fought in the jihad side-by-side with you. Just give me a chance to leave this place. I will proceed with any order you give me!"

The Taliban sympathised with his role in the past, but valuing that relationship would be a mistake, as it would all be just a trick for him to flee. When Yaqut, Bismillah and Pir Mohammad saw the fate of Daru Khan, they too abandoned their posts without a fight.

This was the beginning of the real Jihad against immorality, and the Taliban would not fall short of any victories in the coming operations with the help of Allah ﷻ.

THE FALL OF COMMANDER SALEH

Although multiple warlords had stepped down at that one victory the Taliban initiated, the threats were still far from over.

Down the road, Saleh, a brutal, cruel, and feared commander, was boasting and sending verbal threats about how he would destroy and “perish” the Taliban.

According to Mullah Abdul Salam Zaeef and other Taliban narratives, Saleh was a much more powerful commander than Daru Khan. He was supported by commanders who had control of neighbouring cities, among them being Abdul Haleem and Sarkateb.

Sarkateb had heard about the Taliban’s success against Daru Khan and the resignation of the other warlords; he knew that Saleh was the final barrier between his power share in Kandahar City and the Taliban in Singesar. He provided intense support to Commander Saleh in an attempt to keep the Taliban out for good.

Zaeef further states that the Taliban would send three messages to Commander Saleh. Then, finally, a deadline was proposed; the warlords had within a day to abandon the checkpoint, or the Taliban would attack and remove their checkpoint by force. Not so surprisingly, Saleh wouldn’t take the threat to any heed at all.

After the deadline had passed, the Taliban would prepare an attack. According to Zaeef, Mullah Muhammad Omar (RH) would divide the forces into three groups, the most armed of them being under Abdul Qudus and Neda Mohammad, both of whom were very close to Mullah Omar (RH). They both had a burning hatred for Saleh specifically and had even plotted with Zaeef to kill him near a river before the Taliban long started.

The forces all attacked Saleh’s checkpoint with a group covering an escape route to a nearby village. Saleh and his men fought back, but it was to no avail, so they fled to the nearby village, not knowing the Taliban had already covered the escape route. This was a big mistake, as his group was now caught fighting on two fronts until they retreated to Kandahar City. Their empty insults proved nothing about them in the real fight.

The Taliban would take over his base in an instant. Inside it, horrible sites were found. According to Zaeef, the bodies of two dead women were found in the pit behind the base after they had been used and abused. Other sights of atrocities in the base, we simply cannot write about. Travellers had told the Taliban that Saleh and his men used to force women off buses and do the unspeakable with them, then kill them. They also reportedly used to cut out the organs of the men they kidnapped and sell them for money.

Later, the Taliban would learn that these two women had been travelling their way to Kandahar, so it didn't really become a mystery what happened to them. The overall scenes at his base were atrocious.

The Taliban, who, instead of celebrating the victory, were filled with uncontrollable anger. Mullah Muhammad Omar (RH) was extremely upset at the hearing of the scenes witnessed at Saleh's base. The Taliban's morale, however, grew increasingly stronger; those who had been hesitant about this movement now had the die-hard passion that what the Taliban was trying to achieve was unarguably the right thing.

With Saleh's base gone, Kandahar stood before the Taliban.

ABDUL HALEEM

Mullah Muhammad Omar (RH) by this point had gotten rid of most of the threats in the local regions, including Panjwai, Maiwand and Singesar.

The Taliban movement would focus its attention on Kandahar City to liberate it from its cruel warlord commanders, Sarkateb and Abdul Haleem.

Before the Taliban would do anything, however, they would gain another ally in the region, a person by the name of Mullah Naqibullah. He was a valiant *mujahid*; his Pashtun tribe, the Alikozai, brought heavy and tough times for their enemies, especially the Soviets. They were known for their skilled reputation and spirit to fight for their land, honour and dignity. They were really uncompromising tribesmen.

Many commanders and warlords had attempted a persuasive move to try to get Mullah Naqibullah to declare war on the Taliban and protect them from the Taliban's potential entrance into Kandahar City. However, Naqibullah would instead voluntarily hand over his base to the Taliban, which was called *Hindu Kotai*, this was base heavily armed and Naqibullah's units were already stationed there, many media outlets tried to interview the Taliban in that base such as Red Cross, but Mullah Omar (RH) had never really trusted any sort of government media journalism, hence, he prohibited the Taliban from giving interviews which was followed well-accordingly.

Another famous figure, Mullah Muhammad Rabbani Akhund (RH), would join the Taliban, and Arghestan came under Taliban control.

After the decisive defeat of Saleh, many warlord checkpoints also voluntarily stepped down. The Taliban had shown what they were capable of. The warlords knew that to fight off an armed group that had just defeated the most powerful and feared commander in the region, Saleh, would be an extremely difficult task.

The final checkpoints that were left on the road were two, one belonging to Sarkateb and the other to Abdul Haleem. Both were expectedly hostile and constantly provocative to the Taliban. Mullah Muhammad Omar (RH) wanted all checkpoints removed or destroyed; he tried negotiating with both to give up their checkpoints instead and offered safe passage for them to leave.

However, it would be of no use. Sarkateb would get involved in heavy clashes with Naqibullah's forces; the delegates sent to him by Mullah Omar (RH) were thrown in prison. According to Mullah Zaeef, Sarkateb would then have been plotting to assassinate Mullah Muhammad Omar (RH) with his men. Fortunately, never came into action.

The Taliban decided, for the time being, to shift their attention towards Spin Boldak, a district near the Pakistani border. The Taliban would take over the town in an instant and launch more offences against multiple warlord checkpoints, dismantling them easily except one commander known as Amir Lalai, a Communist, who was put down by force successfully and killed in battle.

According to Mullah Zaeef, who was in *Hindu Kotai* at the time and had been assigned the task of defending the area of Naredalai Maktab from possible attacks of the warlords, the same day the Taliban would carry out its successes in Spin Boldak, Abdul Haleem, and Sarkateb would send their men, accompanied by two tanks, in the afternoon. The Taliban only had an RPG and some Kalashnikovs. The fight would take place near Takhtepul.

Mullah Abdul Salam Zaeef realised the Taliban were heavily outgunned in weaponry, and the Taliban would continue ferociously fighting until reinforcements from Mullah Naqibullah and Mullah Burjan (RH) came armed with tanks and weapons from *Hindu Kotai*. Mullah Zaeef has expressed huge appreciation for Mullah Naqibullah in his memoirs for this event. Abdul Haleem and his men were pushed out; they still boasted, "We will deal with you tomorrow!"

On the same day, at around ten o'clock at night time, the Taliban would secure Takhtepul. Abdul Haleem would make a surprising visit as he tried to

personally negotiate with the Taliban to let him pass through and escape. The full account of this is written by Mullah Abdul Salam Zaeef.

"We could see its headlights in the distance, slowly closing in on our position. Even from far away we heard them shouting, "Oh Taliban! Don't shoot! Don't shoot! We have come to talk." We lowered our weapons and I greeted them. Ustaz Abdul Haleem himself had come. He remained in the car and asked where Mullah Burjan was. "He is not with us. Perhaps he is in Hindu Kotai," I said. He said that he wanted to go there to speak with him or any other senior Taliban. I replied that I had orders not to let anyone past my position. He looked surprised. "I am Ustaz! Not even I am allowed to pass?" "I know who you are," I replied, "but I am still not allowed to let anyone pass." Ustaz first got angry, but when he noticed that his rage did nothing, he lowered his voice and spoke softly. But however much he tried; we did not let him pass. Finally, he left, but an hour later he returned once again saying that he had an important message and that he was the friend and servant of the Taliban, even that he was the Taliban's dog. Still, we did not allow him to pass."

Abdul Haleem was a very deceiving person. He had been working with the Communists behind the *Mujahideen's* back during the Jihad against the Soviets; it was proven that he had been receiving a salary from Kabul during the Communist occupation. He had raided and pillaged Afghan villages and even attacked the righteous *Mujahid*, Hajji Bashar. Abdul Haleem denied ties to all of this, even to face-to-face with Mullah Omar (RH) and other leaders.

By the morning, Allah ﷻ cast fear into the hearts of the warlords. The tanks and vehicles of Abdul Haleem had disappeared; they had all fled. Allah ﷻ gave them another victory. How merciful is He ﷻ indeed.

THE VICTORY AT KANDAHAR

The Taliban movement under Mullah Omar (RH) had reached a very popular state by this point; they were well-known all over Afghanistan in every corner of the nation. It was still late 1994, the same year the Taliban had officially come into existence. After destroying the warlord, rival and enemy, here they were, Kandahar was officially before them, their first major city.

After Abdul Haleem and his forces fled, the Taliban would advance into Kandahar airport, and very shortly after that, the Taliban entered Kandahar City from the Herat Gate. Only some of Gul Agha's men resisted the Taliban, but the rest of Kandahar came under control without a single shot being fired.

Sarkateb, however, was still a threat operating in the area from Bagh-e Pul up to Mirwais Mina. According to Mullah Zaeef, his men had detained the great Taliban commander, Mullah Burjan (RH), and they were also blocking the Taliban's routes to Panjwai.

The Taliban, by this time had enough of Sarkateb due to his non-negotiable stance and petty ignorance; he became widely despised among the Taliban. He was operating in his compound. Mullah Omar (RH) would devise a plan to finally bring him down in an intense night raid. Mullah Abdul Razzaq (RH) and Mullah Daadullah (RH) were appointed commanders of the mission.

The Taliban would conduct the attack by surrounding the compound and attacking from all sides. Most of Sarkateb's men would attempt to flee, but Sarkateb, however, was ultimately killed. While other narratives say he was captured and executed, the agreement is that Sarkateb did not survive.

The warlords in Kandahar had finally been extinguished; all that was loyal to Gulbuddin Hekmatyar, including all warlords, had either fled, been captured or killed. This was the first area where the people of Afghanistan woke up and finally relaxed with joy. They didn't have to worry about their daughters or sons getting kidnapped while alone, and they didn't have to stress or fear about getting robbed. This was the first city that would come under the law of Sharī'ah under Taliban rule. Better courts were reinstalled, and judgments immediately began to take place to avenge the innocent.

Truly blessed and lucky is the Land of Kandahar. May Allah ﷻ have mercy on Mullah Omar (RH) and all the Taliban.

THE UNITY OF THE TALIBAN AND MULLAH ABDUL SAMAD

One may be wondering that at the pledge that occurred in the White Mosque in Singesar, it was Mullah Abdul Samad (RH) who was granted the title of *'Amir'* and Mullah Omar (RH) was granted the role as commander, so what was Mullah Samad's (RH) role in all that happened, because he almost seems completely absent.

The truth is, Mullah Abdul Samad (RH) was clearly respected among the Taliban as a very pious and knowledgeable elder, and no *Taliban* had an issue with him being *Amir* of the movement. However, Mullah Abdul Samad (RH) did not think he himself was capable of leading the movement long-term. He believed his old age and fragile state would be a fracture in the growing movement he was witnessing. He realised that the movement needed a leader, charismatic, just, pious, but on top of that, physically imposing and strong.

Mullah Abdul Samad (RH) thought that Mullah Muhammad Omar (RH) was the best of people to lead the movement for his brilliance in command and his passionate abilities to lead the movement on behalf of Sharī'ah. Mullah Abdul Samad (RH) therefore chose Mullah Muhammad Omar (RH), who would sternly deny; he didn't see himself as righteous to be appointed a leader over an elder, but realised it was the Taliban's will, and he had to fulfil it. Hence, from leadership and command, he would gradually evolve into becoming the primary face of the Taliban.

Although we know what and why, we don't know where and when this happened as it is goes really deep into the Taliban's inner circles of early history, but from what we read, this decision wasn't formal, it was gradual which kept the dynamics of power within the Taliban under any notice, but it was common for the Taliban even at the time to refer to their leader as Mullah Omar (RH) due to his strategic and military authority.

This is also supported in Mullah Abdul Salam Zaeef's memoir, where he mentioned that Mullah Muhammad Rabbani Akhund (RH) and Mawlawi Abdul Razaq (RH) promised on the Qur'an to follow and unite under Mullah Mohammad Omar (RH), which ultimately shows the real influence holder within the Taliban; this essentially shows Mullah Omar (RH) as the definite leader.

Overall, after taking Kandahar in 1994, it was obvious Mullah Omar (RH) held undisputed authority over the Taliban.

He would assign Mullah Obaidullah (RH) as commander of the Kandahari Corps, Mullah Muhammad Hassan (RH) as governor, Mullah Akhtar Mansur (RH) as commander of the air forces; the great *Shaheed* Mullah Abdul Salam (RH) was appointed the provincial Army chief, and the responsibility for government departments was divided between various people.

What's really important to realise is that Mullah Muhammad Omar (RH) did not chase power, greed or wealth, but leadership and responsibility were given

to him with faith, with the best outcome in place. The Taliban cannot be compared to the likes of petty gangs or cartel groups that fight for power amongst themselves nonstop. Leadership in the Taliban is always left stable and incorruptible, and this is why the Taliban became so successful and grew immensely without foreign state, intelligence or corporate funding. The answer to their rapid successes was faith and trust in Allah ﷻ, unity under one leader and support of the people. May Allah ﷻ give success to the *Ummah* of Muhammad ﷺ.

THE BEAUTY OF SHARI'AH

After the Taliban takeover in 1994, the City of Kandahar was at peace. The people could finally live normally again. They had been entrenched with difficulties, and Allah ﷻ poured down for them a mercy to the solution of all their problems they had gone through, and that was Sharī'ah.

The Taliban under Mullah Omar (RH) had ended and prohibited the disgraceful habits of adultery, looting and illegal checkpoints. The Taliban reopened trade routes, roads, and infrastructure and established a centralised and stable authority that had been missing within Afghanistan for a long time.

Like Mullah Zaeef describes it:

"An ordinary life was given back to the people, and they were satisfied for the first time in years."

Mullah Omar (RH)'s most noticeable reform was the judicial recompensation. Mullah Omar (RH) believed that justice was essential for the application of Sharī'ah, and this is what makes the Law of Allah ﷻ better than man-made laws. If justice is there, a state is bound to thrive.

Mullah Omar (RH) would order all the courts in Kandahar to be open for the people to bring their cases from the past they had suffered. He believed victory was not in the hands of the Taliban until the wronged had received the right to redemption and *adalat* demanded by Allah ﷻ. To ensure no corruption, Mullah Muhammad Omar (RH) would personally assign the high judges himself in Kandahar to those *ulema* with proper qualifications in the field and who were known to be trustworthy. If any accusations had been pointed out to any of the high judges he appointed, Mullah Omar (RH) would

act accordingly to bring out the truth. If it meant removing the high judge, he would do it.

Mullah Abdul Salam Zaeef, in this period, explains how Mullah Muhammad Omar (RH) deputed him to assist Mawlawi Pasanai (RH) in his court. Mullah Omar (RH) had assigned Mawlawi Pasanai (RH) as the high judge of the Appeals Court. He was known by the people to be a very strictly fair judge in all matters. Hence, most of the population grew very happy with the Taliban; their calls were always answered to their satisfaction, but most importantly, above that, to justice.

Mullah Abdul Salam Zaeef narrates how even if the people Mawlawi Pasanai (RH) were judging had been his family or close relatives, they would all be dealt with the same way.

Here are two brilliant cases that have stood out under Mawlawi Pasanai (RH). May Allah ﷻ give his endless blessings and mercy to the one who is just in all affairs.

There was a place near Pashmol in Afghanistan known as Shukur Hill. According to Zaeef, that was where the Taliban would execute punishments on the convicted criminals.

There was a specific figure known as Twan. The Taliban held him accountable for homicide. He had murdered a man in the village of Charshakha, and hence, he had ended up in Shukur Hill. Many Taliban had gathered there, and the father and the rest of the family of the victims had also attended. When Twan was brought onto the empty square, the people started to beg the father of the victim to forgive Twan, in honour of both the Islamic and Pashtun virtues of forgiveness.

The *ulema* explained the beauty of forgiveness. Additionally, commanders had offered weapons to the father, and the people were waving hordes of money. Reportedly, one of the *mujahideen* commanders offered a vast number of weapons amounting to fifty Kalashnikovs, but the father of the victim could still not be convinced to forgive Twan.

Eventually, the personnel managing the situation gave up and proceeded to give the father a knife, and Twan was led like a helpless lamb. The father walked over to him. He knelt on the ground, then uttered the *takbir* loudly and put the knife to Twan’s neck. He then suddenly took back the knife and began to yell,

"Look! God has given me this power. No one can release you from me but God. You are the one who brutally killed my son without any lawful reason. Based on the Sharī'ah, God has given me the right to take revenge for my dear son or to forgive you for sake of God. Forgiveness pleases God more than revenge. I forgive you, so that God will be pleased with me. Now it is he who shall take revenge when the final day comes."

He then proceeded to immediately throw away the knife and people began to cry out in praise to Allah ﷻ. The people witnessing this emotional event then came forward and kissed the hands of the father. Twan, on the other hand, was reportedly stunned and just stood there motionless after he was untied. The last thing the father additionally told Twan was recorded by Zaeef,

"God has shown mercy. Regret your deeds and never even think of actions like these ever again."

This was the extravagance of Islamic Pashtun communities. The importance they held to protect their honour and to please the Lord ﷻ is absolutely inspiring. This man had lost his beloved son; how could one bear to lose one? The family of the victim must have expectedly been filled with hate, abuse and intense reactions, especially the father, but these people in Afghanistan had such *iman* in their hearts that revenge did not prevent them from pleasing the Great Lord of the Worlds ﷻ.

Around the world, on seven continents and hundreds of nations, you will never find a man, whether he is a Muslim or Non-Muslim, whichever background he or she may come from, any culture, have such honour as the true Pashtun that walks the land as he owns it.

Another very eye-opening case, according to multiple witnesses of Mawlawi Pasanai (RH), was when he was dealing with a case where the criminal had committed a murder of an entire family and its guest. This horrific action was done by a man named Muhammad Nabi. He is not to be confused with the leader of the *Harakat-ul-Inqilab-al-Islami*.

He had reportedly gone to a house where he was warmly welcomed. Later, another guest arrived, and when the night came, he decided to stay over.

During the night, Muhammad Nabi, who was a butcher by profession, took a cleaver and killed the guest who had arrived and settled in his room. He then proceeded to kill the entire family, going into each room; there were eleven deaths: a woman, two men and eight young children, including a six-month-old baby. The butcher then cut all the bodies into pieces and hid them in the basement.

He was arrested in Panjpayi Camp in Baluchistan by the *mujahideen* and brought to Kandahar, where he pleaded guilty but never explained why he committed the act of atrocity. Muhammad Nabi begged the judge to kill him because he claimed he was seeing disturbing dreams of the children he murdered with limbs everywhere.

Mawlawi Pasanai (RH) sentenced him to death with additional orders that the execution be carried out at the riverside near a place called Nelgham. Relatives and those close to the murdered family had come with their guests. They had selected two men, one from each family, to avenge the deaths of their relatives. The two men were brothers of the victim. When Muhammad Nabi was brought before them at the riverside, unlike the situation with Twan, no one asked for forgiveness, as the people clearly understood how far down the ocean this was and decided not to interfere.

Mawlawi Pasanai (RH) had instructed the *ulema* to still remind the wronged families of the virtues of forgiveness.

Mullah Abdul Salam Zaeef, who had personally witnessed this event, asked permission from Mawlawi Pasanai (RH) that he should give Muhammad Nabi a chance to utter the *shahada* and, if possible, further, at least allow him to pray his final two *rak'as*. Hazrat Mawlawi Pasanai (RH) agreed.

Mullah Zaeef then went to Muhammad Nabi and informed him of what he should do, but surprisingly, Mohammad Nabi refused and was just insistingly desiring the approach of his death. Mullah Zaeef would not let a fellow Muslim brother go without being given the chance to utter the *shahada,* so he continued insisting and pressing him into changing his mind before it was too late.

Mawlawi Pasanai (RH) would eventually tell Mullah Zaeef to just leave him be and set him up to be killed. Regardless, Mullah Zaeef still didn't lose hope in Muhammad Nabi; towards his very last moments, he cried out to him for the sake of his religion to read the *shahada* at least. But it was all in vain, for he would die without reciting the *shahada*.

The lesson that we can ultimately learn from this is said by Mullah Zaeef himself,

“For me, Muhammad Nabi was proof that a cruel man will die without even being able to pray or proclaim his faith... If a man is not guided by God himself, no experience or amount of suffering will show him the right path.”

Truly, it is only Allah ﷻ who guides whom he wills.

إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَـٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ٥٦

“You surely cannot guide whoever you like ˹O Prophet˺, but it is Allah Who guides whoever He wills, and He knows best who are ˹fit to be˺ guided.”

May Allah ﷻ reward Mullah Abdul Salam Zaeef for his dearest sincerity. He truly didn’t want his Muslim brother to have died without an opportunity to make amends to the very least before Allah All-Mighty ﷻ.

The media has always portrayed the Taliban as these bloodthirsty, violence glorifiers who place death over anything. That is certainly not true from the accounts you may find on judicial rule in Afghanistan between 1994 and 2001. When death penalties needed to be issued, inevitably, they were certainly carried out, but this was with precision and order, not reckless insanity. There were definitely times in certain cases here and there where the Taliban may have crossed the line by committing extrajudicial punishments or basically just being a bit too harsh, but it still doesn’t hide the truth about what Afghan Courts under the Taliban were actually like.

But you may also find in these that the Taliban and *ulema* always resorted to forgiveness in every case, no matter how horrifying the crime was, but it never meant they would let go of the justice that was required of them to apply.

The Western Media outlets will never film or show how, during the Taliban rule of Afghanistan, in places like Kandahar, corruption in courts was practically non-existent and how the *ulema* who willingly served the Taliban always concluded every case with humane outcomes that aligned with the basis of Islamic Law and Jurisprudence.

Never has it been mentioned how, because of the strict enforcement of security implemented by the orders of Mullah Omar (RH), men, women, children and families could finally stride in harmony in the streets of Kandahar, such is the achievement of Sharī'ah. The beauty of Sharī'ah.

THE BLANKET

During the rise of the Taliban around 1995, many prominent events happened during this rapid rise of the Taliban and talking about this year alone covers a long amount of events. However, we want to point towards the single most powerful moment that occurred.

When the Taliban movement formally existed and was gaining prominence, Mullah Omar was still inclined towards living in extreme poverty. He still lived in the outskirts of Kandahar in his mud house with his family.

Looking at world leaders and people with influence, whether that is through money, power, business or influence, a vast majority of these people live in lavish and carefully designed architectures with the most exquisite value, design, colours and patterns. Mullah Omar (RH) who was the leader of the Taliban movement, yet he still lived in a mud house that never had running water at times, and absolutely no signs of electricity.

There are a lot of different narratives about this story, but we will narrate what is commonly agreed upon by all the sources. According to Taliban narratives, when a cold night hit the village, a poor man came to Mullah Omar (RH); the poor man was shivering from the cold. Mullah Omar only had one blanket, which was reportedly thin, worn, and it was his only protection against the freezing night.

But when he saw the man, he immediately took off his blanket and forcefully gave it to the poor man. The poor man never knew that the person who was offering the blanket was the same Mullah Omar (RH), the leader of the growing movement at the time, but Mullah Omar (RH) did not find that as an excuse to boast about, neither neglect his brother of his needs just because he was a leader and the poor man was a beggar.

This is called real social equality, and this is what the world needs; this does not come from Communism, Socialism or Capitalism, it only comes from Islam.

THE PROPHET'S ﷺ CLOAK

The Taliban's mission did not stop at settling in Kandahar alone. Although meant to have been a local movement, all over Afghanistan, many people began to appeal to Mullah Muhammad Omar (RH) to intervene in the disorder taking place in the rest of the country.

Mullah Omar (RH) understood the needs of the people, and from then on, the Taliban would try to expand rapidly to end the corruption throughout the country as soon as possible.

By 1995, the Taliban had captured Ghazni, all of Maidan Wardak Province, Khost, Paktika, Zabul and Herat. To explain all that happened after the capture of Kandahar in 1994 would require its own entire work, but the All-Mighty ﷻ had granted victory to the Taliban to acquire these lands and implement Sharī'ah. They had been consistently fighting both Gulbuddin Hekmatyar and Ahmed Shah Massoud's *Jamiat-e-Islami*; they were eventually ousted in the north, where Massoud controlled Kabul.

In early 1996, Mullah Muhammad Omar (RH) became a very virtuous figure. Among the Taliban and *ulema*, they felt he deserved more legitimacy due to his immense piety and self-sacrificing motive. They also felt that the movement really was a given mercy from Allah ﷻ, and they knew the movement was far from any halt to keep growing; they had witnessed countless military victories and further normalisation of Afghanistan after each triumph. The Taliban decided to declare Mullah Omar (RH) as the *Amir-ul-Mu'mineen*. Someone who did not even want to be commander or even want an ounce of power was now going to be given the title of the Leader of Believers. Allah ﷻ hands authority as a test.

A large gathering of approximately one thousand five hundred *ulema* and Taliban happened in Kandahar. The meeting started on the 30th of March 1996. It is marked as one of the most inspiring events in the Taliban's history. The message that was given out pushed the Taliban to fight right to the end in Kabul.

It would last four days, and on the final day of the meeting, the 2nd of April 1996, Mullah Omar (RH) would give an emotional, long speech to the elders and students. Addressing them to their responsibilities to the Emirate. Then, here are some of the key messages he provided in this long speech.

“Respected scholars and elders of Islam, I know it isn’t suitable for me to be making a speech in front of you, but I hope that, based on Islam, it may be of great benefit.

The point of this mission we had started, it is a huge responsibility. And when you are asked a question about this from a country, friend, enemy or journalist, what is the real purpose and mission of the Taliban?

May the answer to all of them be that the mission and purpose of the Taliban is: to implement the law of Sharī’ah on this land of Allah ﷻ…

That is our true purpose, from the beginning to the end and let this not be mistake.

We have reached a point where the Taliban are sacrificing a lot in their duty and they still are sacrificing, but the Taliban at the end of the day, is just a soldier, he is doing his duty to fight, one day he is alive, the next day he is injured and the other day he may be a martyr.

His duty is to keep the land clean from corruption, looting, lawlessness and criminal gangsters. So, when the Taliban say they are going to implement the Sharī’ah, who are they counting on? They are counting on the respectable knowledgeable ulema. They will be heard! Their judgments will be taken seriously!

That they have the side of the ulema, means the Taliban cannot implement this task alone. Because there are only ulema who know the rules, regulations and circumstances of Sharī’ah Law.

The Taliban might have basic knowledge to know what is right and wrong but then who is going to fulfil the complicated issues in society?

And when we are the ones who are going to take the challenge and struggle to implement the Sharī’ah, who is going to fulfil this task?

You are the inheritors of the Holy Prophet ﷺ, and you have thrown a heavy responsibility upon my shoulders.

In reality, you will be held responsible for my steadfastness as well as deviation from it. Our teachers and respected scholars!

If I could not discharge this huge responsibility of the Muslim masses adequately or deviate from it, you will have to guide me towards the right path in the light of your knowledge.

If the Taliban do make mistakes in the implementation of Sharī'ah and you do not guide them knowingly, you will have to bear the responsibility on the Day of Judgment.

So, we ask the ulema to stay firm and be cooperative in the mission… I will never accept any excuses from any ulema in the whole of Afghanistan.

He must provide his services according to his ability, as that is his obligation, and people can benefit from it.

I fear Allah ﷻ and therefore, *I want to make it clear to the ulema, whatever our duty is, we are doing that. Our duty is to use force, take weapons and provide security.*

O respected ulema! It is not possible without your help! So, trust Allah ﷻ *and He will help you!"*

Many other details were also mentioned in the speech, including the recalling of the beginning of the movement, as mentioned before, where Mullah Omar (RH) gathered students from Talukan and Maiwand and recalled the efforts of certain brilliant figures like Mullah Haji Bashir (RH) and Mullah Abdul Razaq (RH). The message brought tears to the eyes of all those listening and watching Mullah Omar (RH) delivering this powerful compromise and reassurance, and soon, the *takbirs* were roared out. All had developed faith in Mullah Omar (RH) as definitely the great leader they were thankful to have.

Two days after the speech, on the 4th of April 1996, many Taliban and *ulema* would gather before Mullah Omar (RH); this time, over a thousand additional ordinary people came to witness. It was held in *Kheraq-e-Sharif,* Kandahar. It was meant to be another big *shura,* but something extraordinary would change the way History would look at Mullah Omar (RH) again.

The great Mujahid conqueror, Baba Ahmed Shah Durrani (RH), had brought the Prophet's ﷺ cloak he wore on the *Miraj* Journey to Kandahar. It was given to him by the *Amir* of Bukhara in 1768. Mullah Omar (RH) would enter the shrine in front of a massive crowd with hordes of people.

According to the keeper of the shrine, Qari Shawali *Saheb,* who had permitted Mullah Muhammad Omar (RH) to get the cloak, when Mullah Omar (RH) first saw the cloak displayed to him, he began to tremble and looked completely disoriented. Mullah Omar (RH) decided to pray two *rak'as* first before holding the cloak, something only two people had done in Shawali's

lifetime before him. But he was so filled with emotions that he mistook the direction of the *qibla*, facing south instead of west.

Qari Shawali *Saheb* had to physically turn him toward the correct direction. After the prayer, Mullah Omar (RH) removed the cloak; he was still trembling and trying to comprehend what was in his hands. He walked out of the shrine and in front of the large crowd, on a simple elevated platform, hordes of people witnessed Mullah Muhammad Omar ibn Mawlawi Ghulam Nabi (RH) lift the cloak of the Prophet Muhammad ﷺ, the final messenger of Allah ﷻ sent as a mercy to the worlds. The dream where Abu Bakr (RA) had placed the cloak on Mullah Omar (RH) in his dreams had come true. He had held firm to the truth like Abu Bakr (RA) had ordered him to in the dream, and the promise of the Prophet ﷺ was fulfilled in the dream; truly, Allah ﷻ had indeed opened a path for his movement.

The crowd erupted in awe at the sight. They began to repeat the words unanimously and explosively, *"Amir-ul-Mu'mineen!"* One of the greatest joys of the Taliban movement erupted as guns were fired in the air, the *ulema* were in elation, and surged forward to touch it.

Mullah Muhammad Omar (RH) would refuse to wear the cloak around his shoulders because he saw himself not worthy of wearing something that was worn by the best of Creation ﷺ.

The BBC had also secretly recorded this event; therefore, the footage of this is directly available.

From this event, the Afghan Taliban movement would roar in every step of Jihad. Martyrdom became the dream of all the fighters, and the delivery of justice became the fruitful desire of the *ulema*. The Taliban movement had never been this united and this influential throughout its entire history.

After this event, the Taliban leadership ordered a Spring-Summer offensive. A major success, securing the gates of Kabul, the Taliban were surrounding the City by August 1996.

By September 1996, Massoud's defence lines in Kabul fell apart; they had lost the will to continuously hold on, and they had been exhausted fighting across multiple fronts. Ahmed Shah Massoud reached out to the Taliban and Mullah Omar (RH) for negotiations. Ahmed Shah Massoud would call Mullah Omar (RH) personally via wired telephone, as Mullah Omar (RH) did not use a mobile or satellite phones. The conversation was surprisingly very respectful,

and both great *Mujahideen* were very tolerant and open-minded with each other.

Mullah Omar (RH) agreed to personal negotiations, and Mullah Zaeef was sent to the tables in Panjshir, the largest support base of Ahmed Shah Massoud. These Tajik fighters were incredibly resilient. They had proven in the past as highly formidable against the Soviets.

The Lion of Panjshir, Ahmed Shah Massoud, proposed plans for peace and a joint military coalition. Mullah Omar (RH) would agree to cooperation in the civilian and government sector, but he didn't trust Massoud to the extent of handing him military power. Other issues, such as the quantity of power shares and disagreements over prisoner exchanges, led to more back and forth; therefore, unfortunately, in the end, nothing was resolved.

Jalalabad would fall to the Taliban on the 11th of September and then later, on the 27th of September, the Taliban's long Battle of Kabul ended in a major victory. Mullah Abdul Razzaq (RH) and Mullah Fazl (RH) led the military entry. Mullah Omar (RH), however, would not visit Kabul. The people welcomed the Taliban, cheering, clapping, and even dancing.

Shopkeepers rushed to shake the hands of the Taliban. Elders came and kissed the hands of the Taliban. Children stood and clapped at the entrance of their convoys. Young men would perform the Attan, a Pashtun war dance. Crowds were shouting the *takbir.* However, the Western media, to disseminate hatred and delegitimisation towards the Afghan Taliban, began to focus on the very minority of people who fled North due to fear of their links to the final morsels of the criminals that had also fled North.

The Taliban would immediately implement Sharī'ah, and all the corridors and roads to the City would, in under a single day, become safe for people to travel.

During the battle, the Taliban lost a great *Mujahid* and martyr, May Allah ﷻ have Mercy on Him, Mullah Borjan. He was one of the early figures that had supported the cause of Mullah Muhammad Omar (RH).

He was a brilliant commander all throughout the rise of the movement and very loving and loyal towards the Taliban fighters in his unit. He was also one of the most trusted to Mullah Omar (RH).

During the Taliban's first major attempt to take Kabul in February 1995, Borjan led the assault on Char Asiab, south of the capital. Massoud's forces counterattacked fiercely. Borjan was severely wounded, but he refused

evacuation until his men were safe and was saving his soldiers personally under heavy fire, carrying multiple men on his back at once. Borjan also commanded the Taliban's successful assault on Jalalabad. He was struck by a tank round fired by forces loyal to President Rabbani and died a *Shaheed*.

The biggest city in Afghanistan would finally find the peace and stability it deserved. The Taliban had officially won the civil war and had become the dominant hand across Afghanistan. Allah ﷻ granted them the victory they deserved. This will go down in history to show to the whole Muslim *ummah*, that if one were to do something in the Path of Allah ﷻ, let it be impossible, but let it be for the sake of Allah ﷻ, like Mullah Omar (RH) was told by the Prophet Muhammad ﷺ in his dreams, He ﷻ will open a door for that servant and he will find the light to that door. *Allah hu Akbar!*

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيمًا ٥٦

"Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him. O believers! Invoke Allah's blessings upon him and salute him with worthy greetings of peace."

THE PIETY AND HUMILITY OF MULLAH OMAR

The Taliban's victory at Kabul in 1996 sent shockwaves across the entire planet. With pure faith and trust in Allah ﷻ, peace and stability had finally come to Afghanistan. Before their arrival, formal economic activity and travel were severely hindered by local commanders who blocked roads to extort travellers and traders. The Taliban moved to remove these blockages, which helped ease some of the restrictions on trade and movement within the territories they controlled.

Many Afghans, even those who even criticise some aspects of what the Taliban implemented, like restrictions on women, acknowledge that there were many benefits, to the least of them being the extermination of crime, the reformation of the Justice system and attempts to revive Afghanistan.

Even having taking Kabul, and now the most influential and respected figure in Afghanistan, Mullah Muhammad Omar's (RH) piety did not fade away. He still remained in Kandahar, away from the capital, he would continue residing a reclusive pious lifestyle and he still rarely left his home in Kandahar, which was still a mud house. Throughout his lifetime, Mullah Muhammad Omar

(RH) only visited Kabul twice. Instead, Mullah Muhammad Rabbani (RH) was the deputy to Mullah Omar (RH) and the head of the Supreme Ruling Council (the Kabul *shura*). He was the primary figure of the government affairs in Kabul.

When the Taliban took Kabul, some members of the movement, mostly younger commanders, suggested that Portraits of Mullah Omar (RH) should be hung in government offices, checkpoints, and ministries, just like other Afghan rulers had done including Najibullah, Zahir Shah, and even warlords who controlled their own bases and checkpoints. This was normal in Afghan political culture and was an obvious sign of authority and glory to the ruler of Afghanistan.

Mullah Muhammad Omar (RH) was firm. He did not want to imitate those who had hunted for glory, power, wealth or anything besides the remembrance and intentions to please Allah ﷻ. He hated showing off as he said himself. When he was told what the Taliban were planning to do in honour of him, he let out a surprising burst of anger, according to multiple narratives he ordered:

"Remove them! I do not want my picture displayed… I do not want people to hang my face on walls."

According to the respected Mullah Abdul Ghani Baradar, the reason he had reacted this way was because according to Mullah Omar (RH), simply:

"This leads to pride. I fear Allah."

THE APPLE

There is an account of Mullah Muhammad Omar's (RH) hatred for greed. He was never the man to give into his desires, the strongest form of Jihad. This is why many people who met him smelt the scent of *Sahaba* diffusing from his pious character.

With utmost efforts, he wanted to imitate the people during the times of the Rightly Guided Caliphates. There is a story that one day, fruit bought from public funds was being distributed for the needy. Afghanistan had fallen into severe poverty, but the Taliban did not restraint their efforts to just security

and peace but tried their utmost to help those who had suffered from the aftermath of warlordism.

Mullah Omar's (RH) son grabbed one of the apples and started eating it. When Mullah Omar (RH) saw what his son was doing, he suddenly snatched the apple from him with such force, it badly injured his son's hand. His son started crying and went to see his mother.

His mother immediately bought some fruit with the little money she had and offered it to her son in empathy for him and what his father had done.

When Mullah Muhammad Omar (RH) returned home that day and saw all the fruit that was available in the house, he asked his wife where she had got the fruit from and why did she even go out in the first place without his permission.

The wife answered him by asking why her son had been hurt for just one apple that had been bought out of public funds.

Mullah Muhammad Omar (RH) responded:

"I don't want to miss out on the rewards on judgment day because of a single apple. I also don't want my name to be struck off the list of virtuous and honest people in the sight of Allah."

THE TALIBAN

In the spring of 1994, Afghanistan was exhausted by years of war. The Soviet Union had withdrawn, but peace had not arrived. Rival mujahideen commanders and warlords controlled different territories, and many areas were plagued by banditry, extortion, and violence against civilians.

At that time, Mullah Omar was not yet a national figure. He lived near the village of Singesar in Kandahar Province, teaching religion and studying in a *madrasah*. He had fought against the Soviets during the Soviet-Afghan War and had lost an eye in combat.

According to the most commonly repeated account, villagers came to Omar with disturbing news. A local warlord and his men had abducted two teenage girls. Reports authenticate that the girls had been abused and held at a fortified

checkpoint or military base controlled by the commander. The families pleaded for help, believing that no one else would intervene.

Omar reportedly gathered around thirty students from local *madrasahs* in Singesar. They were poorly armed but strong in *iman*, with some accounts stating they possessed only sixteen rifles between them. Despite being heavily outnumbered and lacking equipment, the group decided to attack the warlord's position.

The students launched a surprise assault on the compound. After a brief fight, they overran the position, freed the girls, and captured the commander responsible. Mullah Omar (RH) showed no tolerance at all and ordered the warlord to be executed with his body hung from the barrel of a tank as a public warning against further abuse and a declaration that order has come with the Help of Allah ﷻ alone. The image became one of the most famous stories associated with the Taliban's origins.

News of the incident spread rapidly across southern Afghanistan. Many ordinary Afghans, frustrated with the behaviour of local commanders, began to view Omar and his followers as a force willing to confront corruption and lawlessness. More students and former fighters joined the movement, which became known as the Taliban—meaning "students."

Another frequently cited story from the same period describes Omar intervening in a dispute between rival commanders over a young boy, freeing the child and further enhancing the movement's reputation among local communities. Appeals for help reportedly began arriving from other villages as the Taliban's influence expanded.

Within two years, the Taliban had grown from a small group of religious students into a powerful military and political movement. In 1996 they captured Kabul and established the Islamic Emirate of Afghanistan, with Mullah Omar as its leader.

THE PROMISE

Mullah Muhammad Omar (RH) as a *Mujahid* took part in the Jihad against the Soviets. He was a simple student of Islamic Jurisprudence, he at the time, was studying the Hanafi book, *Al-Hidaya*, a very high-level *fiqh* book. However, his studies would be disrupted as the Communists marched into Afghanistan, he decided to take up arms and join the *Mujahideen*.

The Communists saw the *madrasahs* as a threat to their occupation in Afghanistan. They were the ones fuelled with anger at their oppression. The Soviets began to kidnap Mullahs, bomb *madrasahs* and dehumanise their religion. The students at Mullah Omar's *madrasah* refused to let this continue and all made their way to join the *Mujahideen*. Mullah Mazullah (RH), a very close classmate of Mullah Omar (RH) would also accompany him.

His role in the battlefield was marvellous. He was very skilled with heavy and light weaponry and brought brilliance in the battlefields against the aggressors. When Mullah Omar (RH) was injured, this being long before his eye injury, he was shovelled with bullets and wounded in a battle at Nelgham in 1983, his friend, Mullah Mazullah (RH) had also been wounded in the action.

Mullah Omar (RH) was sent to Quetta for treatment. His presence had temporarily left, but his reputation still dawned at the minds of the commanders and fellow *Mujahid* comrades who witnessed his inspired bravery and skill with the weapons. He would recklessly throw himself into the battlefield and would strike fear into the hearts of the Soviets in their premium tanks which were eventually blown to bits by the *Mujahideen*.

Mullah Omar (RH) during those early years was a simple fighter. He held no status and no hunger for anything more but to be a *Shaheed*.

Eventually, Mullah Omar (RH) was visited by Mullah Laal Muhammad *Saheb* in Quetta. He asked Mullah Omar (RH) that the *Mujahideen* desperately needed an RPG expert and that many others had been martyred. According to Mullah Mazullah (RH), Mullah Omar gave a reply that he would visit his family first and then he would join the fight. Mullah Laal Muhammad *Saheb* agreed and Mullah Omar (RH), after staying a few nights with his family, set out to Kandahar with his close friend, Mullah Mazullah (RH).

However, sadly, as they were reaching, news had erupted that Mullah Laal Muhammad (RH) had achieved martyrdom during a fierce ambush on the Soviets on their supply depot near a place called Sarpuzai.

Mullah Laal (RH) was a brave *Mujahid*; a shell had directly struck him and the *Mujahideen* honoured his burial. Mullah Muhammad Omar (RH) had honoured his duty and reportedly promised that he would not ever find for himself, a single excuse to leave the path of Jihad from the one who had called him to it, Mullah Laal Muhammad (RH).

Mullah Omar (RH) joined the *Mujahideen* in Panjwai and from there, the *Mujahideen* launched attacks on their military compounds and posts they had set up to protect their convoys from constant ambush near Uruzgan. The *Mujahideen* had switched tactics and instead assigned secret watch posts for every military post. They attacked and eventually retrieved a heavy rocket launcher and their attacks ensued deadly damage.

Commander of the front, Mullah Muhammad Sadiq, the commander at the time of the unit in Panjwai would recall years later describing his role in battle,

"Mullah Omar had a sharp memory. He aimed our mortars with amazing accuracy… When direct hits didn't work, he would curve the shells."

THE TANK KILLER

The enemy had a strong post inside Kandahar province which was known as Budwan post. A military tank was stationed by the enemy at a strategic juncture near the post which created a great hurdle for the Mujahideen as it could target any line-of-fire easily. Mujahideen tried their best to destroy this tank but failed to succeed. Eventually Mullah Muhammad Omar (RH) Mujahid was called in for help from Singesar area. He hit and destroyed this tank of Budwan post with his RPG rocket launcher which was a tremendous success for the Mujahidin at that time.

JIHAD

During the Holy Jihad against Russians in 'Mahalla-Jaat' area of Kandahar, Mullah Mohammad Umar 'Mujahid' was accompanied in a confrontation with the enemy by 'Shaheed Mullah Obaidullah Akhund' who was later appointed the Defence Minister of the Islamic Emirate and the Deputy of *Ameer-ul-Mu'mineen* (i.e. the leader of the pious believers) after the American invasion.

A large number of enemy tanks and other military vehicles were destroyed by them. The following day, visitors were bewildered and could not believe that the enemy was repelled. They thought that the enemy forces were still intact

even though a large number of their vehicles were burnt and the remaining ones were pushed back to their previous locations.

RESISTANCE

A convoy of Russian military tanks was passing through Singesar Area of ‘Zhari’ district on the main ‘Kandahar-Herat’ highway. Mullah Mohammad Omar ‘Mujahid’ was accompanied by ‘Mullah Baradar Akhund’ who later became the Deputy of the Islamic Emirate of Afghanistan and is still alive today, while they only had four RPG rounds. Unwavering they attacked the convoy and

destroyed four military tanks with these rounds.

Mullah Baradar Akhund, a close friend of Mullah Mohammad Omar ‘Mujahid’ during the Holy Jihad era against the Russians, said that such a large number of Russian tanks were destroyed by him that his friends are unsure about its exact number.

In 1992, after the collapse of Najeeb’s communist regime and with the eruption of factional fighting throughout the country, like all other righteous Mujahidin, Mullah Mohammad Omar (RH) laid down his arms, set up a religious madrassa next to the mosque of ‘Haji Ibrahim’ in ‘Gishaan’ village of Singesar area in Maiwand district of Kandahar province and settled there. He restarted his unfinished religious studies along with some other Jihadi colleagues after a long and difficult fourteen year struggle.

This was a time when deadly factional fighting had engulfed the entire country including the capital city Kabul. Some factional warlords, purely for the sake of their personal interests, violated the objectives of the Holy Jihad against Russians and brought humiliation to the aspirations of one and a half million Afghan martyrs who sacrificed their lives for defending Islam and establishing an independent Islamic government in their beloved homeland.

THE MUJAHIDEEN

Not long before the Soviets had left Afghanistan, they carried out a wide range of operations in Panjwai, Maiwand, Dand and Arghandab. Their goal was to gamble one more shot at putting down the *Mujahideen* fighters by a fuming amount of deadly force.

For the Russians, it became nothing but another defeat in trying to assert dominance over the fighters who pledged their allegiance in the Path of Allah ﷻ.

The front group of Hafizullah Akhundzada was in Singesar, and he commanded many brave *Mujahideen*. A second front was operated under Mullah Abdul Hai. Alongside these two, Many other small *Mujahideen* groups joined the fight to defend their region. Mullah Muhammad Omar (RH) commanded the Northern units of this entire group of *Mujahideen*.

As the Soviets advanced, according to Mullah Zaeef, for three consecutive days, the *Mujahideen* were met with heavy bombardment. Not long after, the Soviets sent in their tanks, and Soviet troops followed the march into the region.

Despite their numbers and power, the Soviets weren't left alone, and they were constantly ambushed. But after four days, the Red Army took Nelgham, a key supply route for the *Mujahideen*. This forced them to stretch out their supplies to the very end; this meant the *Mujahideen* had to eat only three dates per day. But as the Russians tried to advance towards Singesar, the *Mujahideen* were found better prepared militarily under the commanders, Abdul Hakim Khan and Karam Khan.

Mullah Muhammad Omar Akhund (RH), Mullah Mazullah (RH), Mullah Feda Muhammad (RH) and Mullah Obaidullah Akhund (RH) were the main leaders of that battle in Singesar, according to Mullah Zaeef in his memoir.

The fighting erupted as the Soviets came near the *Mujahideen* trenches. Fierce fighting ensued, and the *Mujahideen* had many martyrs.

They were able to seize two machine guns. Mullah Muhammad Omar (RH) took one of them and began to wreak damage on the Soviet lines.

Soon, grenades were abundant all over the sky. The *Mujahideen* managed to catch some midair and throw them back at the enemy. Although the *Mujahideen* faced casualties, the Russians began to pull back due to fierce resistance; they lost many men, so they used DC guns instead to shell their positions.

Soon, the air forces came long; houses and trenches were hit. According to Mullah Zaeef, four *Mujahideen* were martyred, and another four were injured. May Allah ﷻ be pleased with them.

Mullah Najibullah (RH) was shelled, the blast deafened his body, and he wasn't able to hear; his hand was also severely wounded.

According to Zaeef, this is how Mullah Muhammad Omar (RH) got injured,

"Shrapnel, pieces of stone and wood flew through the air. Mullah Mohammad Omar was only twenty metres away from me, taking cover behind a wall. He looked around the corner, and a shard of metal shrapnel hit him in the face and took out his eye."

The Soviets eventually halted their bombardment as they left the area. It was a victory to be joyful about with the *Mujahideen,* and although many of the *Mujahideen* were injured, they shared very happy moments in times of such distress.

Soon, every room in the village of Singesar was filled with injured *Mujahideen,* but none of them lost their will to fight. The bodies of the dead *Mujahideen* they saw grieved them, but they had found peace, they had felt victory and tasted the sweetness of martyrdom. Their sacrifice became far from a deterrent, but rather, a motivation for the ones currently alive.

According to Mullah Abdul Salam Zaeef, on that same night, the *Mujahideen* held a marvellous party. Mullah Marjan began to sing, and the *Mujahideen* accompanied it with percussion on whatever they had. These were the happiest men on Earth, no sign of depression or despair; if they had to die, they knew it was their time, and they would accept it.

Mullah Najibullah (RH) used to make the other *Mujahideen* laugh, although he couldn't hear a thing after the blast he went through, Najibullah was still welcome to amuse them. The *Mujahideen* tried to talk to him, but he still couldn't hear a word.

Mullah Zaeef still remembers the poetry that Mullah Omar (RH) sang those days:

"My illness is untreatable, oh, my flower-like friend,

My life is difficult without you, my flower-like friend."

Mullah Abdul Salam Zaeef reports these moments as one of the happiest in his entire life:

"May God be praised! What a brotherhood we had among the Mujahideen! We were never concerned with the world or with our lives; our intentions were pure, and every one of us was ready to die as a shaheed (martyr). When I look back on the love and respect that we had for each other, it sometimes seems like a dream…"

This is the beauty of brotherhood. Is there any group more beloved to Allah ﷻ than the brothers who strive in His Path?

THE ONE-EYED MUJAHID

The next day, the *Mujahideen* rested. The Russians' fragility to control Afghanistan had become very apparent, but they still decided to call a few shots.

After a few days from the battle that occurred in Singesar, the Russians were reported to have moved towards a place called Pashmol.

The *Mujahideen* in Pashmol, defending their area, soon sent word that they needed backup, and they left in a hurry to fight alongside their brothers. Mullah Mohammad Omar (RH), who had already lost his eye, immediately picked up his machine gun; he was ready to fight with a tenacious fury to let these be his last moments on this Earth.

On their preparations to head out to Pashmol, the *Mujahideen* urged Mullah Omar (RH) not to go. Mullah Omar (RH) became angry that he wasn't able to come and began to argue with Mullah Mazullah (RH), but in the end, he couldn't fight his way through their insistence and was forcefully sent to Nelgham for treatment of his eye.

THE DOCTOR

Dr Abdullah Nafisi is an influential Kuwaiti academic, writer, and political commentator known for his intellectual views on Middle Eastern politics.

He has taught political science at several universities and is widely recognised for his lectures and interviews; he often shares his personal stories and historical views.

Nafisi has met several people during his years of research. He spent a lot of time with multiple *Mujahideen* commanders and fighters, including the respected *Shaykh-ul-Jihad,* Abdullah Azzam (RH), and he even met Mullah Muhammad Omar (RH).

The respected Doctor is not a biased or one-sided analyser like the Media provide with. His independent research and his open-minded perspective have unlocked several great stories and eye-opening references to several figures that are portrayed as bewildered and essentially 'mad' in the Western Media Reports, including Mullah Muhammad Omar (RH).

The following is from an interview. The original is in Arabic.

Bismillah!

"[Dr. Nafisi]: It wasn't around 15-20 minutes on the road that he (the driver) says, 'This is the House of Mullah Omar'.

Turned out to be a house of clay. Just like the old houses in Kuwait.

[Interviewer]: This is in Kandahar?

[Dr. Nafisi]: Yes, Kandahar! We entered through the gate and got out of the car.

We entered the house; it was made of mud and clay.

And I can see a person. He is arranging the cushions in the sitting hall.

The sitting is like a diwaniya (cushions and sponges on the ground).

It turned out that the one who was arranging these cushions was Mullah Omar himself.

[Interview]: He at that time was very young in age?

[Dr. Nafisi]: Very young at the time, around his thirties.

But what a body, what a strength, what a height.
He was injured with a bullet in his eye, so he couldn't see with one eye.
He just sees with one eye, but he wore glasses that covered his eyes.

So, we gave Salams and he greeted us.

He didn't speak English or Arabic. He was as Pashtun as anything else I had ever seen.

This Mauritanian was translating for us. He was translating to me while Abu Abd Salam was just witnessing the matter.

I told him (Mullah Omar) the matter, the idea of the centre in Peshawar.

Mullah Omar said, in fact, this is something very good. He used the word, "birr," something from the acts of righteousness.

And he further stated that this will save him from a lot of problems. Then we spoke about the situation (in Afghanistan), He said the situation is overall looking very good.

"We'll erase these Communists completely," he used the word, massh (meaning to completely wipe off).

What I liked about these people is the honesty, not the politics. They don't have politics, so they are very straightforward.

I tell him,

"Why do you choose to stay in Kandahar? And you do not go near the Capital, Kabul?"

Now look at the honesty, the cleanliness and purity in these thoughts (of Mullah Saheb),

"O Abdullah! I stay in Kandahar because I only see Muslims in Kandahar. Kabul is a tourist area; there are a lot of Westerners who come there. The English, Americans and Germans, they all come there.

If I was there, the tourists would come visit me, greet me and shake hands with me, isn't it?

And I don't accept to shake hands with them."

I asked, why?

He (Mullah Omar) quoted a verse from Surah Tawbah,

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡمُشۡرِكُونَ نَجَسٞ فَلَا يَقۡرَبُواْ ٱلۡمَسۡجِدَ ٱلۡحَرَامَ بَعۡدَ عَامِهِمۡ هَـٰذَا وَإِنۡ خِفۡتُمۡ عَيۡلَةٗ فَسَوۡفَ يُغۡنِيكُمُ ٱللَّهُ مِن فَضۡلِهِۦٓ إِن شَآءَ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٞ ٢٨

O believers! Indeed, the polytheists are impure, so they should not approach the Sacred Mosque after this year. If you fear poverty, Allah will enrich you out of His bounty, if He wills. Surely, Allah is All-Knowing, All-Wise.

I replied to him, "O Mullah Omar! The muffassirun told about this condition say that it is of a moral impurity, not a physical impurity."

He (Mullah Omar) said, "There is another tafsir (exegesis) that says about being physically impure too. So, I precautionary don't (shake their hands)."

[Interviewer]: What did you feel about him? Was he extreme? Doesn't comprehend politics? What did you feel about him?

[Dr. Nafisi]: I felt that he was… He had prestige, he had charisma, he had pureness… pureness, cleanliness.
His character is such, it is as if you are imagining the Sahaba (Companions), or the times of the Rightly Guided Caliphates, May Allah be Pleased with All of Them.
But I saw that he doesn't have a deep understanding of the political realm. That's why when I proposed the idea of the Centre in Peshawar, it was highly needed…

[Interviewer]: For how long did you sit with Mullah Omar (RH) and what happened then?

[Dr. Nafisi]: We sat with him for around one or two hours.

[Interviewer]: What happened after that?

[Dr. Nafisi]: He has a big veranda in his house, so we got up to walk.
He was very active; he was the one who suggested that we walk, as we had sat down for a very long time.

He says, "I am used to getting up in the morning and having a walk."
So, we got up and started walking on his veranda. He had a big veranda, very big, made of sand.
And all the rumours and lies against him, all are not true; they are all false. That he lives in a palace, a luxurious villa, lives so and so… All are lies upon lies."

This remarkable experience with Mullah Omar (RH), as simple as it may have been, opened a path to the *Haqqani* about the Taliban movement. Their movement was based on pleasing Allah ﷻ alone. This is why many of them were riding donkeys into battle in a war of tanks and artillery. They were so cautious and sensitive about following Allah's ﷻ command, even a minority opinion, like on the matter of shaking hands with Non-Muslims, they did not disregard any opinion out of Fear of Allah ﷻ and they acknowledged all views. Muslims these days will cherry-pick rules that suit them and completely disregard the others.

Particularly, the biggest problem of contemporary Muslim societies today is that a person will find a solution to his/her Islamic concern through the most liberal of opinions to his/her ease, but against another person, they will look for the most extreme and rigid view to implement on somebody else to make him/herself look religious and pious.

The Taliban were nowhere near like that. They may have been severely strict in their Islamic beliefs and practices, but never did they endorse hypocritical actions.

Mullah Omar (RH) believed in a very simple and modest lifestyle, and he had certain controversial personal beliefs, but at the very least, he acted upon what he believed in. This simplicity and straightforward mindset are why he compared it to that of our beloved *Sahaba* (RAAH) and the pious people that emerged after, May Allah ﷻ be pleased with all of them. Although nothing is comparable to those close to the Prophet Muhammad ﷺ, and although Mullah Omar (RH) neither anyone else realistically is not even a dust particle

worth the likes of even the lowest ranks of the *Sahaba* (RAAH), May Allah be pleased with All of Them, it shows something revealing about the character and motivation of Mullah Omar (RH).

He was serious about his Islam. He could've chosen to live in palaces, villas, luxurious houses and flats; he was not deprived of any money or respect to do so, and even when Osama Bin Laden built him a magnificent house, he still chose to live in his mud house and turned the compound Osama Bin Laden had built for him into a Taliban operation centre with all due respect to his efforts.

May Allah ﷻ give us the ability to act upon what has been read, and May he protect us from being among the hypocrites and the disbelievers.

AND INDEED, I HAVE FOUGHT FOR THIS CAUSE

This is a story that is told by the Hazrat who is still alive, He spent many difficulties, trials and struggles in the days of Jihad, Mullah Abdul Jabbar Omari *Saheb*, May Allah ﷻ preserve him. He currently holds the role of Director General of Procurement at the Ministry of National Defence.

He served as Mullah Omar (RH)'s companion for twelve years in the Jihad against America where Mullah Omar (RH) would live in Zabul and carry out his duty as *Amir-ul-Mu'mineen* issuing orders, *fatāwā* and guidance to the Taliban Commanders who were leading the military struggle, such of these Commanders being Mullah Obaidullah, Mullah Daadullah and the current courageous mastermind, May Allah ﷻ preserve him, Sirajuddin Haqqani.

The state of his residence in Zabul has been investigated deeply by researchers and journalists, most famous of them being Bette Dam, who is a Dutch professional investigative journalist, she is the author of the book, *Looking for an Enemy* (2020), that explores the house Mullah Omar (RH) lived in from 2001-2 till his demise in 2013.

The house of Mullah Omar (RH) was in a very remote, mountainous and sparsely populated area. This area was controlled by local tribes that supported the Taliban and it was also noticeably far from major roads or checkpoints.

Dam explains that Mullah Omar (RH) lived in a small mud-brick house that belonged to Mullah Abdul Jabbar Omari. It had no electricity, no plumbing, no modern comforts. It consisted of a single room where Mullah Omar (RH)

slept, prayed his *Salah*, and read the Qur'an. The house also came with a courtyard that consisted of livestock and basic farming tools.

So essentially, he would go on to live more like a poor rural villager than a normal former head of state would. Mullah Omar (RH) reportedly: Slept on a thin mattress, owned almost nothing, cooked simple food with Omari's family and rarely left the house except when it was time to pray.

Omari sheltered Omar for over an entire decade; his family treated Omar like a relative and they held deep respect and empathy for him.

Only two or three people knew Omar was there, of them being Mullah Obaidullah Akhund (RH) who was killed in custody by the ISI and CIA in 2010 in Pakistan, most probably due to torture. Omari would also handle all outside contact, food, and security for Mullah Omar (RH).

Mullah Omar (RH) lived under the roof of Omari, not in a Taliban base, a lavish compound or a beautiful house in Quetta like the speculations and baseless assumptions that were made by the American intelligence.

What belonged to Mullah Omar (RH) was also very scarce, according to Mullah Abdul Jabbar Omari, Mullah Muhammad Omar (RH) owned two sets of clothes, a spare turban and a small shawl or blanket. These were old, patched, and extremely simple. He owned no extra shoes, no winter coat, and no personal luxuries.

Mullah Omar (RH)'s most important possession was his Qur'an which he kept with him at all times. He spent hours reciting and memorising the *ayahs* (verses). This was the only valued item he kept with him. This Qur'an is kept and owned by Mullah Abdul Jabbar Omari to this day.

He owned a simple prayer mat with which he prayed frequently throughout the day. He also had a notebook with which he would issue messages and orders and then pass them onto people like Mullah Omari and Mullah Akhtar Muhammad Mansour, an occasional visitor, and alongside Obaidullah, among the only two who knew of his whereabouts outside Zabul, through this close and tight network, he would communicate his messages.

Mullah Omar (RH) also had a radio, but he entrusted this be kept with Mullah Abdul Jabbar Omari, with the batteries never left inside and Mullah Omar (RH) only listened to it when Omari would allow him to only for short periods and never near windows. Mullah Omar (RH), through this radio, learnt the deaths of Osama Bin Laden and Mullah Daadullah. His reported reactions to

each show how Mullah Omar (RH) felt towards these people and these reactions will be discussed and delved deeper into later.

Omar slept on a thin mattress on the floor with a single blanket, often shared or replaced by Omari's family. He had no bed, no furniture, and no personal room beyond a small corner of the mud house. He also had no phones, computers, documents, or any other sort of stuff.

He lived like a quiet pious person, who was detached from the *fitnah* and corruption that was going on in the *dunya* (the world) at the time and centred his focus on the trust of Allah ﷻ.

This is a beautiful narration from Mullah Abdul Jabbar Omari he talks about after the victory in 2021 that sums up how resilient Mullah Muhammad Omar (RH) was, how die-hard he was for the Laws of Allah ﷻ, and how he responded to the tests and trials that he went through living like this. For twelve years he was away from his sweet children, he did not see them at all in this period of his life.

"After ten years, I brought a picture of his (Mullah Omar's) son – Mawlawi Muhammad Yaqub – who is now the Defence Minister, from Mullah Akhtar Muhammad Mansour. It was a picture of his (Mullah Yaqub) Dastarbandi (a graduation ceremony where the turban is put on someone's head). I wanted to show him (Mullah Omar) that, O Mullah Saheb! Your son has graduated… he has grown up. He said, "Don't show him to me. I fear that my love for him will prevent me from the great goal that I have sacrificed my life for." He didn't see his own son's picture. These twelve years, he spent it in such a condition that he was denied all the favours of this world. Why did he do it? Because of the Great Cause: So that Islamic laws are implemented in Afghanistan, to end the occupation and so that the Afghans can finally live in peace…"

May Allah ﷻ have Mercy on All the Pious People.

REFUSAL TO HAND OVER OSAMA BIN LADEN

The relationship between Osama Bin Laden and Mullah Omar was undoubtedly strong but complicated as well. Osama Bin Laden, like Mullah Omar, had also participated in the Jihad against the Soviets in the 1980s and

had deep respect for Mullah Omar. Therefore, Mullah Omar considered him a comrade and close friend. Many other Taliban officials, like Jalaluddin Haqqani, felt the same way towards Osama; their relationship with him had a similar goal for Afghanistan, but not for the world.

Osama Bin Laden had even helped the Mujahideen financially against the Soviets through resources. He had pledged his allegiance to Mullah Omar and helped his fight against the Warlord remnants in the North through recruitment and financial support in 1998.

However, there were disagreements and tension between Mullah Omar and Osama Bin Laden; the attacks on America were included, and Mullah Omar saw Osama's threats to the United States as unnecessary political conflict. His stance on groups like Al-Qaeda and people linked to Osama, like Ayman al-Zawahiri, will be discussed further in detail later.

On the 11th of September 2001. Four planes were hijacked on U.S flights. Two of the planes hit the World Trade Centre, completely eradicating the buildings from existence. One of the planes hit the Pentagon, and the final plane crashed into a field in Pennsylvania after passengers bravely resisted.

The casualties were horrible. Around two thousand innocent civilians would sadly die. The United States of America blamed these attacks on Osama Bin Laden. However, the hidden face behind these attacks in all that seems very suspicious.

What's further sinister is that the USA began to make fake recordings of Osama Bin Laden apparently admitting he conducted those attacks. These were proven fake, the Osama clone looked nothing identical and was writing in the video footage with his right hand, when Osama was well known to be left-handed.

More later, so-called videos of Osama admitting it are obviously games played by the USA and Israel to tarnish the image of Muslims and justify war criminal activity by invading and occupying Muslim lands. In one video, the fake Osama looks pale, and in another, he looks dark brown. According to ex-ISI, Hamid Gul, the real Osama had already died in 2007.

Osama Bin Laden himself even verified and declared he did not commit those attacks.

“The U.S. government has consistently blamed me for being behind every occasion its enemies attack it. I would like to assure the world that I did not plan the recent attacks, which seem to have been planned by people for personal reasons. I have been living in the Islamic Emirate of Afghanistan and following its leaders' rules. The current leader does not allow me to exercise such operations.”

However, even with all this, there is nothing one can do after the events have already occurred. We as Muslims do not and should never support the attacks on innocent lives. May the lives lost that day be remembered, and may their families find rest and ease.

After the attacks, the Bush Administration accused Osama and sent a delegation to Mullah Muhammad Omar to hand over Osama Bin Laden, along with other al-Qaeda figures.

Mullah Omar would oversee this very straightforwardly. He called for a *jirga,* and the issue was discussed by the Taliban with Mullah Omar and other officials present on what to do with Osama. The Taliban asked if he had done the attacks. Osama Bin Laden profusely denied any involvement. Mullah Omar’s suspicions of Osama would leave his mind clear, and he refused to hand over Osama Bin Laden, as he did not commit the terrorist acts at all.

Osama Bin Laden had no capabilities to conduct the attacks or external networks to plan the attacks from Afghanistan as far as the Taliban were aware of.

The USA still pushed to have him handed over. Mullah Omar would reply,

"No. We cannot do that. If we did, it means we are not Muslims, that Islam is finished. If we were afraid of attack, we could have surrendered him the last time we were threatened."

Mullah Omar would tell the people of Afghanistan and explain to the Taliban,

“Islam says that when a Muslim asks for shelter, give the shelter and never hand him over to the enemy. And our Afghan tradition says that, even if your enemy asks for shelter, forgive him and shelter him. Osama has helped the

jihad in Afghanistan; he was with us in bad days, and I am not going to give him to anyone."

It is not that Mullah Omar was ignorant, but it was the USA that failed to provide any intelligence or evidence that Osama Bin Laden had been responsible for the attacks. They just kept asking for him to be handed over instead of diplomatically engaging and negotiating an appropriate solution. Mullah Omar assumed this was just another one of their games, as in the past, they had accused Osama of many other actions he did not do, like the bombings in Africa.

However, many Taliban officials advised Mullah Omar to tell Osama Bin Laden to leave Afghanistan of his own free will. Mullah Omar eventually settled on three offers for the United States: either Osama Bin Laden would be judged in the courts of Afghanistan, or if not, they would gather all the Muslim countries, and they would conclude what to do with Osama; the Afghans would not intervene in the decision, and the final offer was to forgive Osama and leave him alone. Mullah Omar was also open to a United States and Taliban partnership to arrange the courts to judge Osama Bin Laden, and if he was found guilty, then he would be punished through Sharī'ah.

If the US could prove their allegations, the Taliban would be ready for the trial of Osama. Mullah Omar did not give in to pressures from both Saudi Arabia and Pakistan. It was because in Pashtunwali, *melmastiya* (hospitality) and *nantawai* (asylum) are crucial characteristics that every Pashtun should abide by. Even if he was an enemy, as bitter as he may be, if he sincerely asks for help or asylum, one must provide it; they should only be allowed to let go of their duty as a host if the guest is proven guilty of a crime.

Therefore, the reason why the Taliban did not hand over Osama was not because of any bias or politics. His protection was rooted in the premises of Afghan culture. It was, in fact, America that was pushing for the war; they tried to find every justification to invade. It was not just Osama, but there were other abysmal reasons, like investigation and research. Mullah Zaeef had urgently sent emails to Bush strictly to abstain from any thought of invading Afghanistan.

Mullah Omar did not want to go down as a dishonourable thug who let go of his duty as a host, protecting his subjects who couldn't be proven guilty of anything at the time. He would say,

“I don't want to go down in history as someone who betrayed his guest. I am willing to give my life, my regime. Since we have given him refuge, I cannot throw him out now.”

This was how honourable Mullah Muhammad Omar (RH) was. He would be willing to sacrifice his entire effort and state for the sake of abiding by Islam and his culture. How loyal was he to the laws of his religion and his culture? These days, people aren’t even loyal to their fathers and mothers, but Mullah Omar was confident and unhesitant in staying loyal to his duty as a host.

The US, however, would not stand on the same podium, and George Bush had American invaders and bombers ready to destroy the Islamic State, though they never succeeded; many Afghan lives were lost as a result of his actions.

America to this day is condemned for their inhumane actions. George Bush, who was growing impatient at the offers, gave Afghanistan forty-eight hours to hand over Osama, but Bush began the invasion at hour forty. They were obviously desperate to enforce bloodshed.

Mullah Abdul Salam Zaeef, who at the time was the Taliban ambassador in Islamabad, still to this day recalls:

“Had the Americans provided evidence. We would have been ready for the trial and judgment of Osama Bin Laden. Our position was that if the Americans have evidence, they should’ve produced it.”

Many world leaders condemned the US for their barbaric actions. Bush wanted war; the Taliban wanted peace. Mullah Zaeef had even emailed Bush urging him not to invade Afghanistan, but it was all in vain in the end.

THE QUIET VICTORY

This story is mentioned on the Taliban’s main website retold by a former Taliban fighter who now works in the Construction Programmes of Afghanistan a story attributed to the Current *Ameer-ul-Mu’mineen, Shaykh-ul-Hadith,* Hibatullah Akhundzada, May Allah Preserve his Righteous Presence.

It is said, that when the Taliban were on the verge of victory and as they were to enter Kabul, Hibatullah Akhundzada fell ill, who was still in recaptured Kandahar, waiting for the news from Sirajuddin Haqqani to inform them of the victory. Approximately two days after the capture of Kandahar, one night, Hibatullah Akhundzada was sleeping, still ill. He suddenly woke up as he had seen in his dream Mullah Omar (RH) staring at him smiling and asking why he didn't visit him anymore?

Despite being ill, Hibatullah Akhundzada pulled himself up, woke up his deputy, Abdul Hakim Haqqani who drove him to the grave of Mullah Omar (RH), still confused, he asked *Amir-ul-Mu'mineen* why he had made him drive him all the way to Mullah Omar's grave, Hibatullah told him to make du'āh for Mullah Omar (RH) and then told him to wait outside for him.

Hibatullah Akhundzada made a full hour long du'āh for Mullah Omar (RH) then went to find Abdul Hakim Haqqani, still waiting on the motorcycle, he had fallen asleep, Hibatullah asked him to make one more stop to the house of Mullah Omar (RH). Haqqani did as he was told and then brought him to the old house of Mullah Omar (RH) in Kandahar, a simple mud flat, damaged by the years long war that had taken place.

Hibatullah Akhundzada went inside the house, nothing, but rubble, except something which caught his eye, lying on the floor was an old slipper, the slipper of Hazrat Mullah Muhammad Omar (RH), Hibatullah grabbed the slipper, gave it to Haqqani, and told him to keep it far away as possible from him, as it brought grief to his heart. Haqqani who was still on the motorcycle, shocked, drove Hibatullah back to the HQs in Kandahar, the next morning, Sirajuddin Haqqani announced to Hibatullah in a statement, that the Mujahideen were victorious.

The slipper is kept in a museum to this day, a symbol of victory, May Allah be Pleased!

PRAISE OF MULLAH OMAR

"If Afghanistan had even one Mullah Omar, know there will be a time Shari'āh will come to Afghanistan" – Mufti Taqi Usmani, 2017

"Never has there been a more pious man in Afghanistan than our Mullah Omar" – Mullah Akhtar Muhammad Mansour, 2016

“Obedience to Mullah Omar of the Islamic Emirate is crucial for the stability of our Islam in South Asia, therefore I propose to the people of Pakistan to support the Islamic Emirate” – Mufti Ahmed Rashid Ludhyanvi, 1998

“If this group in South Waziristan (the TTP) was under a sincere Mullah Omar, my negotiations would have saved Pakistan from every calamity related to terror” – Imran Khan, 2021

“May the efforts of Mullah Muhammad Omar be rewarded, he brought victory to a cause he wasn’t there for” – Mufti Noor Wali Mehsud, 2021

“The most shy yet most influential…” – Rahimullah Yusufzai, 1996

“You cannot possibly have hate for the Taliban after reading about their Mullah” – Alex van Linschoten, 2020

“The Taliban’s happiness is all in Mullah Omar’s happiness” – Sirajuddin Haqqani, 2022

“The fighters of the Taliban, the fighters of Mullah Omar, the fighters of Mullah Obaidullah, let them known that Libya is aware that they are innocent of the treachery Bin Laden afflicted on them” – Muammar Gaddafi, 2007

“Beware what people tell you about the group in Afghanistan (the Taliban) because I have seen no one higher in the blind trust of Allah than their leader (Mullah Muhammad Omar)” – Dr. Israr Ahmed, 2021

“My father fought for only the Afghan people, if you doubt this, know he did want not see his own children for 10 years” – Mullah Muhammad Ya’qub, 2023

“A great man… trustworthy, and among the ones whom Pakistan should love” – Amir Sultan Tarar (Colonel Imam), 1998

Speeches, Fatāwā and Messages of Mullah Muhammad Omar Akhund (RH) and the Taliban

Here we have made the effort to provide the messages, Fatāwā and speeches of Mullah Muhammad Omar (RH). Some of them, conveyed to the world, while others only to Afghanistan.

THE TALIBAN MOVEMENT

[This is from a book written by an Arab fighter who expressed his views about the Taliban. We had used this narrative to describe Mullah Omar’s creation of the Taliban movement in the Virtues Section.]

He gathered with him the students of the religious schools and (study) circles, for this purpose, in the summer of 1994, and they started the work by helping some of the businessmen and field leaders. He, along with a small group of students of the Sharī’ah sciences and Afghan Mawlawees in Kandahar, began pursuing some thieves that stole a convoy from some travellers and abducted some women near Kandahar. Then the students, and at their head was Mullah Muhammad Omar, captured the thieves weapons and found some of the women killed.

Then the thieves fled from them away from Kandahar. Then the people of that area removed its governor, who was a follower of Burhanuddin Rabbani due to his inability to hold the thieves accountable, and they appointed Mullah Muhammad Omar as an Amir over them. He then announced the implementation of the Sharī’ah in Kandahar, which was pleased with him and with his followers from the students of Shar’i science.

And this is the story of the beginning which *Amir-Ul-Mu’mineen* narrated and which came from his tongue in a recording which was broadcast by the radio

(station) 'The Voice of the Sharī’ah' in Kandahar, which was the official radio station of the Islamic Emirate. He—May Allah protect him—said,

“I used to study in a school in the city of Singesar in Kandahar with about twenty other of my fellow students. Then corruption took over the land, murder, looting and robbery reached alarming proportions, and control was in the hands of the corrupt and wicked ones, and no one imagined that it was possible to change this condition and rectify this situation. And if I too thought that and said to myself, "Allah burdens not a person beyond his scope," then this verse would have sufficed me, and I would have left the matter, because nothing was in my capability. But I trusted upon Allah (with) the pure trust, and whoever trusts upon Allah with this type of trust, his hope will never be let down. People may be wondering: When did the movement begin? Who was behind it? Who finances it? And who directs it and manages it?

And I say: The beginning of the movement was that I folded my books in the school in (Singesar), and I took another individual with me, and we walked by foot to the area of Zangawat. And from there I borrowed a motorcycle from a person named Sarwar, then we went to Talukan. This was the beginning of the movement and remove any other thoughts from your minds.

We began visiting the students in the schools and the study circles in the morning of that day, and we went to a study circle in which approximately fourteen individuals were studying, then I gathered them in a circle around me and said to them, “The Religion of Allah is being stepped on, the people are openly displaying evil, the People of Religion are hiding their Religion, and the evil ones have taken control of the whole area; they steal the people's money, they attack their honour on the main street, they kill people and put them against the rocks on the side of the road, and the cars pass by and see the dead body on the side of the road, and no one dares to bury him in the earth.”

I said to them, “It is not possible to continue studying in these situations, and those problems will not be solved by slogans that are not backed up. We, the students, want to stand up against this corruption. If you want to truly work for the Religion of Allah, then we must leave the studies. And I will be honest with you, no one has promised to help us even with one rupee, so that you will not assume that we will provide food for you, rather we will request food and help from the people.”

I said, “This is not the work of a day, nor a week, nor a month, nor a year, rather it will take a long time. Are you able to perform that or not?”

And I used to encourage them and say to them, “This evil one who is sitting in his centre like a black cauldron due to the extreme heat is openly waging war against the Religion of Allah, and we claim that we are from the People of the Religion of Allah, and we are not able to perform any action to support to His Sharī’ah.”

I said to them, “If we conquer an area, we will defend it, then do not complain that there is no studying or a lack of money and weapons, so are you able to perform this action or not?”

Then no one from those fourteen accepted to perform this action, and they said, 'We might be able to perform some of the duties on Fridays.” So, I said to them, 'Who will perform them the rest of the days?'

I make Allah as my witness that this is the truth, and that I will testify to that in front of Allah, Azza Wa Jall, on the Day of the Gathering.

This movement was the result of a pure trust (in Allah) because if I had gauged the rest of the schools and (study) circles according to this (study) circle, I would have returned to my school. But I fulfilled the oath I had taken upon myself for (the sake of) Allah, and he treated me with what you have seen. Then I went on to another study circle in which there were about seven students, so I presented the matter to them just like I presented it to the students of the first study circle, then all of them got ready for action.

All of those ones were one nation, there were no differences between them from being young men and old men, or children and young men, or male and female, but this work was based upon Wisdom from Allāh, so he placed me in a test since the beginning of it. Then we travelled on this motorcycle to the schools and study groups until 'Asr prayer, until fifty-three People of the True Trust (in Allah) were ready. Then I returned to my school and said to them, 'Come tomorrow morning', but they arrived at one in the night to Singesar, so this was the beginning.

The work started before twenty-four hours had passed on the idea. And one of my friends led the people in prayer, so when he led them in the *fajr* prayer, one of the followers said, 'This night while I was sleeping, I saw Angels entering Singesar, and their hands were soft, so I asked them to wipe me with their hands for blessings.”

“And the next morning at ten o'clock, we asked for two cars from Hajji Bashar, one of the businessmen of the area, so he gave us two cars: a small car, and a large cargo truck. Then we moved those students to the area of

Kashk Nukhūd, and others joined us. And when the numbers became many, we borrowed weapons from the people, so this was the beginning of this movement, until it continued."

The Giant Man by Husayn Ibn Mahmud, 2005

Amir-ul-Mu'mineen,

Mullah Muhammad Omar رحمه الله

2nd of April 1996,

Afghanistan

MULLAH OMAR'S MESSAGE TO AFGHANISTAN

[This was a time where the Taliban had been rapidly progressing and the goal of stabilising Afghanistan became a national priority for the Taliban.]

Dear religious scholars, jihadi commanders, tribal elders, intellectuals, the elderly and my Taliban brothers!

Salam 'aleikum. Everyone in this country and the whole world knows about the terrible crisis that Afghanistan and the people of this country have gone through in the past seventeen years. There is no need to go into the historical details of all those events. But under the current circumstances it is the religious duty and obligation of every single Muslim in this country, especially those who have a good understanding of the Islamic faith, to leave their houses and villages and abandon all business and activities. It is time that they take up arms and join their Taliban brothers in the pious struggle that they have started and fully participate in this struggle. It is time to start their jihad. It is time that they make all kinds of sacrifices for the protection of the Islamic faith.

The brave Afghan nation has not only beaten the Soviet Union with the help of Allah and their Islamic spirit, but they have indeed destroyed a great oppressive imperial regime which was known as the Warsaw Pact throughout the world. This nation has defeated the tanks and the armies which were trained on the soil of Europe to come and fight here. This nation has raised the cry of Allah-u-Akbar in Moscow and wherever its puppets were. This Mujahid

nation taught the people of Moscow an unforgettable lesson. Insha'Allah, as long as they remember that lesson, they will never dare to talk about Communism again. The label of Communism has now indeed become a matter of shame around the world. The whole philosophy of Communism has no followers anymore. The forces of Communism have been defeated all around the world. All this was possible with the help and the blessings of Allah Almighty.

But unfortunately, there were a few puppets of the Communist regime in our country. Some people in our country were influenced by this philosophy, and they were able to infect the minds of a few others. It was because of this philosophy and the actions of its followers that our courageous nation once again fell into crisis.

There was a time when some people in this country laughed at the philosophy of jihad and they made fun of the mujahideen, committing a great sin due to their ignorance. The importance and significance of jihad is evident from the Qur'an. So, to reject it or to make fun of it is indeed a great sin.

It was because of such a situation and the presence of such people in our society that we decided to do something about it and fix things once and for all.

We asked the religious scholars for their advice and received a Sharī'ah-based decree from them. In the light of this decree from our religious scholars, we started our armed resistance to the corrupt regime in Kabul.

We started this movement for the protection of the faith and the implementation of the Sharī'ah law and the safeguarding of our sovereignty.

We started this movement in order to rescue our people from the crisis they were facing and to bring a long-lasting peace and security to this country. The Afghan nation knows us. They know we are their brothers who stood by them in their jihad.

They know we are the ones who fought with them in the trenches and on the battlegrounds. We are the ones who made sacrifices during the jihad. But despite all this there are individuals and groups who are continuing to spread false propaganda against us. We went to all these corrupt leaders and begged them to stop the intimidation of their people and put an end to the crisis in the country.

We begged them to stop fighting. But despite all our pleas these power-hungry individuals didn't listen to us and continued to brainwash the world about the Islamic movement of the Taliban. But Allah is our witness; we will not be ashamed to stand in front of him on the Day of Judgement.

We know we are on the right path. We also call upon Muslims to prepare themselves for sacrifice in the way of this pious cause.

For indeed, anyone who fights for the cause of Islam is our brother. We do not choose our friends and enemies on the basis of their language or race. Anyone who believes in our cause is welcome to come and join us.

If you look at the History of the Islamic faith, the Prophet Abraham (peace be upon him) made the first sacrifice. Then the religious students at the time of the Prophet Muhammad (PBUH) also made great sacrifices.

Now it is our turn to work for the cause of Islam and not refrain from any sacrifices. Our wish was the implementation of the law of the Qur'an, and it still is. We are fighting so that our countrymen can have a peaceful and prosperous life.

We are not afraid of dying in the way of this cause. The nation knows that we have faced many tyrants in the past and will continue to do so in the future.

You also know that we have not plotted with any outside power for any personal gain or interest. Our friends and supporters are all those pious people who do not have any material wishes. These are the people who stood up to the Russian aggression and fought bravely.

These are the same men who have done nothing against the nation during the crisis of the past few years. I would like to insist once again that we started this struggle in the light of the decree by the religious scholars, and we still continue to stand by that decree.

If anyone would like to advise us on the progress and activities and goals of our Islamic movement then we are ready to listen to them and act upon their advice in the light of Islamic teachings. I hope that all the oppressive tyrant forces of the world are defeated and Islam and the Muslims come out victorious. May Allah help us.

Amir-ul-Mu'mineen,

Mullah Muhammad Omar رحمه الله

25th May 1995,

Afghanistan

OH, PROUD PEOPLE OF AFGHANISTAN!

Afghanistan is a country where 90 per cent of the population follow the Sunni sect of Islam. The people of this country have high moral values and strictly believe in and follow the Qur'anic law. It is because of these pious values that Afghanistan has always remained a thorn in the eyes of the enemies of our faith. The imperial powers have always been

busy plotting against the people of this country and have always devised plans to divide the country. They have always made plans to undermine the Islamic brotherhood of the Afghan nation. By doing so they actually wanted to threaten the Islamic faith and undermine the interests of the Muslim people all around the world.

It was because of such plans and ambitions that the Soviet Army shamefully invaded Afghanistan and came in with all the tanks and cannons they had at their disposal. They thought it would be a walk in the park and that they could suppress the Afghan nation and achieve their goals. They spent years fighting this nation and brought down all manner of tyranny and terror upon the Afghans. But they still couldn't suppress the will of the Afghans and finally they had to leave in an even more shameful way. The Afghan nation fought back bravely and resisted the Soviet oppression.

They used their chests as walls of steel and stopped the Soviets from achieving their goals. The Afghan nation made a great number of sacrifices in this jihad. Millions of people died for the cause of Islam.

There will hardly be any family in this country that has not lost a loved one to the Soviets. The Afghan nation fought so they could kick the Soviets out of their country and implement Islamic law in this country. They fought so that they could live according to their faith and their wishes. There came a time when they achieved that and were able to defeat the Soviets. They managed to drive the Red Army out of their land. The whole purpose of the fourteen years of jihad and the sacrifices made during that period was to establish a government which worked according to Islamic law. This was why millions of people laid down their lives.

This was the reason why millions of other people left their homes and villages and migrated to other countries. The day the Soviets left Afghanistan the whole country was joyful. Everyone thought this was the moment they had waited for. They thought this was the moment they had fought for and that now they could live in a peaceful and prosperous country in accordance with their faith and their beliefs. But the enemies of the faith had not given up on their plans to destroy the Muslim *Ummah*. They couldn't win militarily so they resorted to other tactics.

After being kicked out of Afghanistan and being embarrassed in front of the whole world, the enemies of the faith came up with a different plan this time. They continued with their enmity towards the Afghan nation but through different means. This time they used some faithless puppets to achieve their goals. These were so-called Afghans and Muslims who never really cared about their homeland and the interests of their people. So, the enemies of the faith used these puppets to destabilise the situation in the country and undermine the glorious victory of the Afghan nation.

These internal puppets took directions from their Communist backers and started a new crisis in the country. Their actions and wicked politics led to an internal conflict that was even more disastrous for the Afghan nation than the fight against the Soviets. As a result, a power-hungry group managed to come to power in Afghanistan. This group cared about nothing but its own interests and ways of prolonging its power.

Their stubbornness led to a civil war that plunged the country into further crisis. This was a disastrous time for Afghanistan. Many more innocent Afghans were killed, and millions were forced to flee their homes and villages once again.

The whole nation was facing a terrible disaster but the leaders in Kabul hardly cared. Their carelessness led to the blood of many people being shed for no reason all around the country. The leaders in Kabul were directly responsible for the misery the Afghan nation was facing. The beautiful land of Afghanistan was stained with the blood of its own people. But the thugs in Kabul had no shame and they didn't stop their pursuit of power. Those Afghans who had lived abroad as refugees for many years were also excited to return to Afghanistan after the Soviets were defeated.

But they were disappointed to see that the country had fallen into an even deeper crisis. They came back to see that the whole country had been turned into small kingdoms. There was a checkpoint every hundred metres and the

Afghans were humiliated in their own country. They had to pay the thugs and robbers to make their way across and reach their own homes and villages. But they soon realised they couldn't stay there for longer. They had to flee again with broken hearts and wishes unfulfilled. They knew they had to leave again because the honour and dignity of their mothers and sisters was not safe in Afghanistan. Because of this internal conflict, the country fell into such a crisis that people started to lose their moral values.

Rape and homosexuality were common in areas that were controlled by thugs and illegal militias. Everywhere there was widespread looting and robbery. No one was safe and people were completely fed up with the situation in the country. Everyone was looking for a change and for a way out of the crisis.

It was at this time that a way out of this disaster appeared.

As a result of the prayers of this oppressed nation and the blessing of Allah, the Islamic movement of the Taliban emerged in Afghanistan. The religious scholars and students of this country had fully participated in the jihad against the Soviet Army.

After the defeat of the Soviets, they had put down their weapons and had gone back to their normal lives. Most of them were in their madrassas and were continuing with their religious education. They were not interested in the political process or government-making and didn't want a share for themselves. The religious scholars and students, however, were well aware of the crisis the country was going through. They finally came together and started to think about how they could put an end to this crisis. They reached a conclusion. They decided that in order to end this crisis they had to take up arms once again and start a new jihad against all the thugs and looters in the country.

They concluded that the only way to bring down the corrupt and unjust regime in Kabul was to topple it militarily. Therefore, a decree was issued, and the Islamic movement of the Taliban emerged on the scene.

They first decided to try and negotiate with the corrupt regime in Kabul. They invited the rulers to talk to the Islamic movement. They asked the rulers to give up on power and stop their tyranny. They asked the rulers to follow Islamic rules and principles and put an end to all the immoral and un-Islamic activities that had become common around the country. But this had no effect.

The arrogant rulers in Kabul didn't listen to the message from the Islamic movement and didn't give up on their illegal rule. As a result, the Islamic

movement of the Taliban decided to take up arms and start a jihad against the regime in Kabul. They started their struggle with honesty and sincerity and only wanted to fulfil the wishes of the Afghan people.

They started their struggle for the implementation of Islamic law in the country and the welfare of the people of this country. They had no personal political ambitions or agendas and didn't care about power and authority.

Their ambition was to safeguard the national interests of Afghanistan and bring the country out of civil conflict and allow people to live peacefully and in accordance with their faith and beliefs. It didn't take them long to reach many parts of the country and establish an Islamic system of governance in areas which came under their control. They achieved quick victories because the people of this nation were with them and knew that this movement was a purely Islamic one which only fought for the sake of Islam and the motherland.

A complete implementation of law and order was established in all areas that came under their control and people were once again able to go on with their lives in a peaceful manner. The Islamic movement of the Taliban put an end to all immoral and un-Islamic practices in these areas and strictly punished those who had usurped people's rights. They also punished those who had looted and robbed and had shed the blood of innocent Afghans.

Since the arrival of the Islamic movement of the Taliban there have been no reports of any corruption or injustice at all. No one has been killed or looted. No one's honour and dignity has been disrespected. People are happy with their lives and the general situation in their areas. They are once again hopeful about their future and the future of their children.

Pure Islamic law is being implemented in the areas which they control, and the population is fully satisfied with this. The constitution of the Islamic movement of the Taliban is the Qur'an. They follow it themselves and implement it in its true spirit. The leadership of the Islamic movement of the Taliban are no different from the ordinary people of this country. They don't go around with an entourage of bodyguards.

Their houses and offices are not guarded by armed men. They are simply a part of the general population in this country and cannot be differentiated. They live in the humblest way possible.

This humbleness is a sign of the time of the Caliphate when the friends of the Holy Prophet Muhammad (PBUH) used to rule. Any ordinary Afghan who

wishes to see the supreme leader of the Islamic movement of the Taliban, Mullah Mohammad Omar Mujahid (RH), does not need any sort of appointment to do so. He can simply walk into his office and see him whenever he wishes.

If you go around the country and talk to ordinary Afghans, they will tell you that they are very happy with the current situation. They are hopeful and really believe they now have a future in this country. There is a general sense of satisfaction among the people. This is something which didn't exist for many years. People didn't know what the next day would bring them. Now they are hopeful and satisfied. The nation is praying for the victory of the Islamic movement.

They know that the only ambition of this movement is the implementation of the Islamic laws and the ways of the Holy Prophet Muhammad (PBUH). Any group which has such high moral values definitely enjoys the blessings and the help of Allah Almighty. Such a pure Islamic movement has emerged after hundreds of years.

It is therefore compulsory for the Afghan nation and the whole Muslim world to support this movement and join their cause. It is an obligation for all of us to help this movement and not refrain from making any sacrifices for the cause of this movement.

We call upon all Afghans to pledge their support towards the Islamic movement of the Taliban. It is their movement and it is fighting for their welfare and their future. This movement has no personal political ambition. It is therefore important that the people of this country try and help this movement and make it possible for them to achieve their goals.

7th of June 1995.

FOR THE IMPLEMENTATION OF SHARIAH

[This article discusses the purpose of the Taliban, the importance of implementing Sharī’ah and the goals of the system they want to implement into Afghanistan.]

Our proud nation and this country have thousands of years year-old glorious history. This is something we can be proud of. This is something our future generations will look to and take pride in. But unfortunately, during the last sixteen years this nation of ours was a victim of war and it resulted in the destruction of our beautiful country.

The flames of war engulfed our beautiful country and burnt our nation and everything that we had. It reduced this country to ruins. Then, with the grace of Allah, the light of justice and equality rose in this country. The Islamic movement of the Taliban emerged and the whole political and security picture of the country started to change for the better.

It is because of this Islamic movement that a number of menaces have been eliminated now, and the country is on its path to a better and a more prosperous future.

Wherever the forces of the Islamic movement of the Taliban have reached, they have put an end to all kinds of corruption and injustice. No one is suffering at the hand of another person anymore. There is general and open justice which is available to all the people of this country, and which serves all the citizens of this country.

The Islamic movement of the Taliban has come forward to achieve specific goals and they are fighting for a specific cause.

One of their goals is to bring permanent peace and security to this country. They have been able to do so in areas which have so far come under their direct control. The people in these areas are extremely happy with the law-and-order situation in their areas and are continuing with their daily lives without any problem whatsoever.

Islamic law has been implemented in these areas, and all sorts of immoral and un-Islamic practices have stopped. This is something that the people of Afghanistan have always wanted, and this is the kind of government and regime which they have always wanted to establish.

Another important thing that the Islamic movement of the Taliban has achieved is to disarm illegal militias in areas under their control and confiscate all illegal weapons. This has resulted in an improved security situation in these areas. Everyone in the areas under the control of the Islamic movement seems to be happy.

People go and resolve their issues and differences in Islamic and Sharī'ah courts. Their arguments are heard and decisions are made without any sort of prejudice or injustice. This has greatly improved the general atmosphere in the country and people are once again hopeful about their future.

The Islamic movement of the Taliban is also working hard to revive the education sector. The people of this country should come forward and help the Islamic movement in this great cause. This is a purely Islamic movement and is above any kind of ethnic or linguistic prejudice.

The only cause for which this movement is fighting is the implementation of Islamic law in this country. The Islamic movement is only interested in the welfare of the Afghan people and the rebuilding of this war-torn country. They have proved it to the Afghan nation and the whole world that they are sincere in their cause.

Facing a turmoil towards this Islamic movement and taking up arms against it and killing the innocent Taliban is indeed a great crime and injustice against this nation. Anyone who does so will be punished for it in this world and the hereafter. All those who oppose this Islamic movement will one day have to face Allah and answer for their actions and decisions.

So, it is the duty of every Muslim to stand beside this movement and support it with their lives and their property.

They should support these brave sons of this land. All the people of the country should come and join us so that we can prevent all sorts of injustice and corruption in this country.

Only then will we be able to wipe the tears of our widows and orphans and fulfil the wishes of our martyrs.

Only then will the people of this country be able to live and work in a peaceful and dignified way.

7th of June 1995.

THE PEOPLE OF KANDAHAR

[The following is an account in one of the early meetings of the Taliban movement where support was being gathered. The Taliban would lay out its

practical considerations to tackle the corruption that was going on in the country at the time.]

The residents of Kandahar city gathered in the central mosque of the city on 22 April 1995 to announce their full support of the Islamic movement of the Taliban. The meeting was attended by religious scholars, tribal elders and ordinary people. It started with recitation of verses from the Qur'an and was chaired by Mawlawi Abdullah.

First to speak was Mawlawi Abdul Wadood. He said the Taliban movement had emerged to rid our society of corruption and evil. He said it is the best Islamic alternative to the current corrupt system. He said the Taliban movement was based on justice, and it conducted all its business and affairs in the light of the Qur'an and the hadith. He said the people of Kandahar had nothing to do with people and groups whose actions were against the Sharī'ah.

Wakeel Laal Mohammad and Abdul Hadi Arghandiwal also addressed the gathering. They were followed by another speaker, an Afghan migrant who had just returned from the United States. He said the so-called government of Rabbani was actually run by his Communist allies, Mr Nabi Azimi and Baba Jan. He said it was obligatory for all Muslims to fight this corrupt government.

Next to speak was Mullah Mohammad Akhund. He said whoever fights the students of the Qur'an (the Taliban) will lose out in this world and the hereafter.

Ghulam Jan Natiq Ja'fari also addressed the gathering and read out his poem. He spoke on behalf of the Shia community and pledged his full support towards the Taliban movement.

Then Mullah Amir Khan Muttaqi spoke on behalf of the Taliban High Council. He said it was a matter of joy and pride that so many people had gathered here for one single cause. He thanked the people of Kandahar for showing their support towards the Taliban movement and promised them that the movement will continue their jihad for the honour and dignity of the people and for bringing peace to the country. He said the Taliban movement had started to implement Allah's will and to solve the issues the nation was facing. He said the people of this country had waited a long time and had hoped that their issues would be solved with the fall of the Communist regime.

But unfortunately, that didn't happen. The Taliban movement therefore started their struggle with the support of the people and the decree of the religious scholars. Addressing those who criticised the movement and had doubts about its intentions, Mullah Muttaqi said people should go and study the history of the Taliban and the religious scholars. He said the Taliban movement did not act upon anyone's orders.

The only thing they obeyed was the Sharī'ah, and the Sharī'ah does not follow any other law. He also said it was not in the blood of the Afghan people to take orders from foreigners.

He also said the Taliban movement was not against the opening of schools. He said it was the corrupt and Communist ideologies that the movement was against. He said such ideologies were against the faith and were a menace for an Islamic society.

He also said the Taliban movement were looking into their financial capabilities and trying to fund the restoration of schools and religious madrassas. Mullah Muttaqi emphasised that the Taliban movement was not settling any personal scores with anyone. He said all the people and the leaders, and the jihadi commanders were our brothers. He said the movement would embrace anyone who worked for the implementation of the Sharī'ah law and the safeguarding of national interests.

Next to speak was Mawlawi Dost Mohammad from Farah province. He said it was a matter of great joy, and he was thankful to Allah Almighty that the religious scholars had decided to stand up for the protection of the faith and implementation of the Sharī'ah. He said this was the secret to the success of the Muslims.

He said it was unfortunate that some leaders and armed commanders had misused Islam. They had brought shame on to the faith with their actions and deeds. He said there was a real danger that the motives and ambitions of the jihad would not be fulfilled.

But now that the Taliban movement had emerged, that threat had disappeared. He said the Taliban movement not only demonstrated the strength and greatness of the Islamic faith to the world but also fulfilled the wishes of the people and protected the motives of our jihad. He said the Holy Prophet (PBUH) had told us to stop evil with our hands wherever we saw it. It was in the light of this Hadith that the Taliban movement had started their struggle.

The meeting ended at around midday. But before that a resolution was presented. It was approved unanimously.

26th April 1995

TAX ON IMPORTS AND THE DECREES OF THE ULEMA

[This recorded interview talks to a famous brave *Mujahid* and *Shaheed,* Mullah Daadullah. Mullah Daadullah informs us about the early basic tax customs and tax collection systems under the growing movement. He also mentions the Taliban's actions against illegal activities like smuggling and the counter provincial operations that have been conducted against these crimes in the region.]

Dear readers,

Continuing our interviews, we have met Haji Mullah Daadullah Akhund this time. He is responsible for customs in Kandahar. We invite you to read this interview here.

Question: What was the reason behind your decision to start collecting tax on imported goods? How did you reach this decision?

Answer: After the forces of the Islamic movement took control of Kandahar province, they initially did not have any sources of financial income. The number of Taliban forces was increasing rapidly. The Islamic movement had to come up with a way of facing the financial burden of their activities. Hence a meeting between the religious scholars and our national merchants took place in the provincial capital. In the meeting it was decided that from now onwards all imported goods will be taxed so that the financial issues of the Islamic movement are resolved at least to some degree.

Question: Please tell us about your achievements in the past month. Also, can you please tell our readers how much income you have generated during the past month?

Answer: We started working under difficult circumstances. Yet so far, we have been able to carry out our duties according to the rules and regulations.

According to latest figures we have deposited around one and a half billion Afghanis into the bank so far.

Question: Do you also tax goods which are imported via air?

Answer: Yes, we have an office at Kandahar International Airport. All goods that are imported to Afghanistan via air are also taxed. Usually there are three to four flights a week which bring these taxable goods.

Question: What about other provinces which are under the control of the Islamic movement? Do you have offices there too? Do you tax imported goods in other parts of the country as well?

Answer: We do not have any central offices in other provinces, but we do have branches in all the provinces which are under our control. They are also regulated by us and are connected to our central province. So yes, all goods which reach other parts of the country are also taxed accordingly at the local level.

Question: Can you tell us if you have prevented any smuggling into the country? Do such things happen or not?

Answer: Yes, unfortunately such things do happen. There are people who try to smuggle goods either into or out of the country. We have carried out operations to prevent this and were able to confiscate goods and arrest people on a number of occasions. The things which we usually catch and confiscate include drugs, ranging from opium, hashish to other items. Some people have also tried to import expired medicine into the country. During our operations in different parts of the country, we were able to prevent the import of such hazardous medicines and have arrested those responsible for such acts.

***Shaheed* Mullah Daadullah**

28th June 1995,

Afghanistan.

A TALIB DOES NOT WANT ANYTHING ELSE

[This poem written by Mullah Abdul Ahmad Mohammayar explores the vision of the Taliban, what the movement is about and how others should

really see them. He is very happy that the movement has come to save Afghanistan.]

A Talib does not want anything. He has no other goals.

All he wants is the honour of Islam. He wants his faith to be respected and to be practiced.

He loves Islam, he loves his faith, and he is completely addicted to it and will do anything for it.

For him it is like an addiction. He is so used to it now that he isn't concerned with anything else in this world.

This is the army of Islam. It is a pious army and is fighting for a great cause.

It is made up of great men. Each of them is like a mountain. Each of them is an example of courage and bravery.

This army is ready to sacrifice anything for this great cause. It doesn't worry about life and death.

But it has a goal. The goal is to put an end to tyranny and oppression in this land. The goal is to free the oppressed and help the helpless.

This army has come out to fight the tyrants of the time, and they are committed to crush him and destroy his rule.

They have made their decision: they will crush the enemy in a shameful defeat and kill it once and for all so that it never dares to return.

This whole army is a wonderful example of the spirit of sacrifice. They have given their all and will not stop from doing so again.

They have a great ambition: the ambition to rebuild their beautiful country once again and live in it peacefully.

The nations and the tribes living in this land are all happy about this wonderful new time.

They are happy about the emergence of the Islamic movement of the Taliban and are looking forward to supporting and joining it.

Now it is time to free all the helpless people from the claws of the tyrant rulers of this time

Their tyranny and their oppression must end now. This nation has suffered a lot and cannot bear it any more.

All these great men have been brought up in the cradle of courage. They are men with great courage and strong hearts.

These great men have been taught the lesson of bravery and championship. They have not forgotten that lesson one bit.

The Islamic movement of the Taliban is a movement with a great ideology behind it. It has emerged for a great purpose.

It will eventually succeed in eliminating all the enemies of the faith and will protect their faith from any kind of aggression.

The Islamic movement of the Taliban is not about any race, ethnicity, or tribe. For this movement it doesn't matter whether someone is a Tajik or a Pashtun.

These things are meaningless for the Islamic movement of the Taliban. It considers all the people living in this country as one and equal. There is no division or difference.

The Islamic movement of the Taliban wants to bring all these tribes and all these ethnicities together under one single flag and under one single banner.

It wants to encourage and develop the spirit of unity and the spirit of brotherhood among the different tribes and ethnicities in this country.

Oh people, listen to me. Now is the time when these long dark nights will finally come to an end. These dark nights will be turned into bright light once again.

This will happen. It will happen because the Islamic movement of the Taliban has emerged and is fighting for this very purpose.

This pious movement has a new message for the people of this country. It is the message of a new peaceful and prosperous life for everyone who lives here.

The people clearly want to live in such an environment of peace and prosperity.

All the people of this country love the forces of the Islamic movement of the Taliban and have accepted them.

They consider them as their own and support them in this pious cause, the cause of faith and welfare of the people.

Mohammayar is extremely happy about the emergence of the Islamic movement of the Taliban in his beautiful land.

But at the same time, he also wants the rest of the people in this land to love and to respect this great movement of faith.

Mullah Abdul Ahmad Mohammayar,

21st June 1995,

Afghanistan.

WE WANT TALKS

[Here, Mullah Muhammad Omar (RH) gives his offers towards the United States of America. He tries to ensure peace and maintain professional standards to appropriately deal with the issue of the 9/11 attacks attributed by the Bush Administration towards Shaykh Osama Bin Laden. Notice how Mullah Omar (RH) tries to ease tension.]

The following is a translation of the Pashto-language speech by the leader of Afghanistan's Islamic Taliban government, Mullah Mohammed Omar, which was read to the hundreds of clerics meeting in Kabul, Afghanistan, on Wednesday, September 19, 2001.

Our system is the true example of an Islamic system. For the enemies of religion and our country, this system is like a thorn in their eyes, and they are trying to destroy it under various pretexts.

Holding Osama Bin Laden responsible for the strikes in New York and Washington is an excuse. Afghanistan does not have resources, nor is Osama that powerful, nor does he have contacts with the outside world to carry out or plan such attacks. We also do not give him permission to use Afghan territory against any other country.

We have never tried to create problems with America. We have held talks in the present and the past with US governments several times, and we are ready for more talks.

We have told America that we have severed all the communication links of Osama, and he cannot have contact with the outside world.

America considers him as a suspect (in the attacks on the World Trade Centre and the Pentagon). Osama has denied his involvement. It is unfortunate that America doesn't listen to us and levels all sorts of charges and threatens military action.

We have told America that if it has any evidence, give it to the Afghan Supreme Court, or let the clerics from any three Islamic countries decide his case, or he could be placed under the observation of the Organisation of the Islamic Conference, (a body representing 52 Islamic nations). But these offers have all been rejected.

We appeal to the American government for tolerance and ask it to conduct an investigation and track down the real culprits. We want to assure the world that Osama cannot use Afghan soil against any country.

Despite all this, if America still wants to attack us, and to punish our innocent people, and to destroy the Islamic government of Afghanistan, we want to get the religious decision from you (the *ulema*), our respected religious scholars. You should make a decision in light of Islamic Sharī'ah.

Amir-ul-Mu'mineen,

Mullah Muhammad Omar رحمه الله

September 19th 2001,

Afghanistan.

MULLAH OMAR EID MESSAGE

[Message of Felicitation of the Esteemed Amir-ul-Momineen on the Occasion of Eid-ul-Adha
Friday, 04 November 2011 12:3]

In the name of Allah, the most Gracious, the most Merciful.
Allah is the Greatest, Allah is the Greatest. There is no God, but Allah and Allah is the Greatest, Allah is the Greatest. All praises are for Allah (Glory to Him, the Exalted).

All Praise are due to Allah, the Lord of the Worlds and may His Peace and Blessings be upon the leader of the Mujahedin and the Imam of the Messengers, Our Master and Prophet and upon his Family and Companions. To proceed:

Verily, We have granted you Al-Kauthar [this is normally translated as ‘abundance’ (of good things)] (1) Therefore turn in prayer to your Lord and sacrifice (2) For he who hates you, he will be cut off (3).(Al Kauthar)

To the Afghan Mujahed nation and to the Islamic Ummah!

May the peace, mercy and blessings of Allah be upon you all.

First of all, I would like to extend to you my heart-felt felicitation on the auspicious occasion of Eid-ul-Adha! May Allah accept in His Sight your sacrifices, charity, worship, the Hajj of the Pilgrims, their prayers and the Jihad and struggle of the courageous Mujahedin! May Allah bless the heirs of the Martyrs with patience and compensate them with which is better and may Allah safeguard their families and orphans.

May Allah, the Lord of Glory, exchange the suffering and hardships of the oppressed Muslims with joy and well-being. May He release our prisoners from the inhumane jails of the enemy and reunite them with their families and May Allah, the Lord of Glory, crush and humiliate our enemy with his Omnipotence.

Similar to other Eid’s, I would once again like to shed light on our stance regarding important issues associated with our and your future:

For ten years now, our courageous Mujahedin have been engaging in Jihad against a cruel and incursive enemy for a noble cause and are presenting countless sacrifices in this path every day. They have pushed the most materially advanced and arrogant power of the world to the verge of collapse with Allah’s Divine Help. Thousands of their troops have been killed and maimed while others face permanent disabilities and mental disorders, compelling their people to rise up in opposition and take to the streets. The American and Western people have no further taste for extending the Afghan war and seeing their soldiers return in coffins!!

It is only the Bounty and Grace of Allah Almighty that He chose us for the service of our country and Islam in this crucial and sensitive period and suppressed the greatest enemy of Islam with our hands. My memorandum to the Mujahedin is that they should consider all their victories only on due part

to Allah Almighty's Divine Help and the innumerable sacrifices put forward by the people. You should be heedful in your sincerity, good intentions and piousness in individual and social actions; do not delve into hypocrisy and arrogance; show no laxity in service to the Muslims; do not wrongly pester and daunt anyone by the barrel of the gun; deal circumspectly with State Treasury; show strong obedience to your leaders and do not submit to your whims and desires.

Mujahed Brothers! You know very well that our enemy is facing an unambiguous defeat. The ongoing Badre military operation tasked for the current year has quelled all of their conspiracies and designs. The enemy has suffered immense human and material losses in all parts of the country, including in the capital Kabul.

In view of these prevailing sensitive conditions, all in authority and subjects should consolidate their unity because the enemy is now attempting to divide their ranks under various names. It is trying to attribute the perplexing and glorious operations, military advancements and achievements of Islamic Emirate to foreigners so to hide their shameful defeat and create artificial rationales for permanent presence in Afghanistan by falsely indicting the neighbouring countries. But the enemy must realise that their purchased Jirgas and permanent bases have and will be strongly opposed by us and will on no account be permitted to materialise.

Our esteemed countrymen inside and outside the country must use their perspicacity, take supplementary steps to neutralise the enemy plots and not fall for their propaganda. They should inform themselves about the activities of Islamic Emirate through its official Spokesmen, Websites and Press Releases. Our nation must further its support to their Mujahedin as per the past decade and must amplify their forbearance and patience.

Our Jihad is for attaining the gratification of Allah Almighty as well as the country's peace, freedom and sovereignty. We are shielding a creed which is communal between you and us (Islam), and we firmly believe that honour and dignity are destined for us. We will once more live in the world with our heads held high as a noble nation if Allah wills it.

We once again invite the internal opposition to renounce their cooperation of the invaders for the sake of their religion and people and call on them to stand shoulder to shoulder with Mujahedin against the foreign occupation. Being sincere in this regard, you will find that the doors of Islamic Emirate are wide

open for you or you should at least adopt your normal lives. Your life, wealth and honour will be protected.

Afghanistan is without a doubt the shared home of its many ethnicities. The sovereignty and protection of this home is an obligation on all. Our foreign enemies must realise with full conviction that we are not bluffing or talking out of place but are unequivocally calling them to the solution of this problem which is:

From the very first day of your invasion of Afghanistan, you did not lend an ear to our stance, or you looked at it with an enemy's eye but now you have seen that you have journeyed in vain for the past ten years, spent your treasure and spilled your blood in a wasted effort. How do you weigh the condition of Afghanistan and America compared with the past decade?

If you do not try to delude yourselves and the world than indeed you will accept that both the countries have regressed, not progressed compared to that time. As regards to the situation of Afghanistan; if you are still optimistic about the futile Bonne Conferences and the lies of your Generals then surely you are headed on the path towards more failures and devastation!
Our people are not ones who succumb to other nations. We do not turn our backs on our creed and stance. We do not cherish this life to the extent that we abandon our religion but rather our life and death are and will be solely for the sake of Allah Almighty. We take pride in and are happy to offer sacrifices in the path of Allah (Glory to Him, the Exalted) while you fight for expansionism, wealth and money. Your soldiers do not have the spirit to fight and lose moral easily hence all your reliance is on military weapons and hardware.

According to reliable information, hundreds of thousands of your troops have come to and gone from Afghanistan on rotational deployment basis but you are still being confronted by the Mujahed and Taleb of the first day; he is neither tired nor has he wavered. So now you only have one choice and that of removing all of your military forces from our country as quickly as possible and this is for your own benefit. Leave this nation and soil to the sons of this soil.

This soil is the concern of Afghans. The establishment and the nature of system here is the job of the Afghans. We do not want to harm other nations and countries. We believe the resolution to all conflicts and tribulations resides

in realisation and understanding. We had said this a decade ago and reiterate it again.

For this purpose, we have given guidance to the concerned authority of Islamic Emirate to come to a mutual understanding with all the countries while paying heed to National and Islamic principles in order to elucidate the policy and stance of Islamic Emirate to the world.

One point which is quite painful for everyone is that of civilian casualties, generally caused in fighting. As far as the enemy is concerned, they have veritably come here for the purpose of killing and torment, but the Mujahedin have to take every step to protect the lives and wealth of ordinary people in accordance with their religious responsibility.

The common folk must also facilitate Mujahedin in averting civilian losses and sufferings. They should avoid moving in close proximity to Americans that patrol in villages and countryside and should actively put to practice the precautionary measures announced by Mujahedin so no harm will reach them during the impending attacks of the invaders.
As far as it is pertaining to Mujahedin then they should ward off future civilian casualties by vigorously implementing the following stipulations:

• All the provincial governors should core in on civilian casualties and make it a point of focus to stop the name of Taliban being falsely utilised against victims in warning letters and phone calls. Routine investigations should be carried out in their related areas. Scholars should be employed every now and then to preach protection of civilian life, wealth and honour to Mujahedin and promote virtue. All those civilian casualties which are caused or are believed to be caused by Mujahedin should be reported to the superiors.

• If civilian casualties are caused in IED strikes, martyrdom attacks and other operations but the Mujahedin of the area repudiate these allegations while all testimonials and evidence point otherwise then all the suspects should be forwarded to the legal offices. If it is irrefutably proven that the blood of innocent Muslims is spilled by the negligence of Mujahedin, then a penalty should be implemented in accordance with Shariah after extensive investigation and all steps should be taken to seek the pardon and pleasure of the inheritors and affected.

• If the same officials persist in their neglectful Ness in relation to civilian casualties, then more Islamic penalties should be handed out in addition to his termination from post.

• Related office and the Cultural Commission should also acquire information from various sources regarding civilian casualties caused by Mujahedin or unknown persons and forward them in written form to the acting authority every so often.

To end, I once again extend my wholehearted felicitation on the occasion of Eid-ul-Adha to you and your families and ask Allah Almighty for your happiness and prosperity. I expect fear of Allah, unity and brotherhood from Mujahedin in the strongholds. I call on the wealthy brothers not to forget the poverty-stricken, the disadvantaged and the orphans in these days and nights of sacrifice.

I call on all the Muslims to take viable steps in these days of changes in the Islamic world for the benefit of Islam, unity and country by implementing all the Islamic principles. I advise all the Islamic and Jihadi movements in all corners of the world to be cautious of the plots of the enemies of Islam and detest from committing any act which is against or is sceptical in Islamic Law, will stain the image of Mujahedin and cause aversion amongst the populace.

May Allah Almighty turn our afflictions to happiness and help us in establishing a Peaceful, Free, Independent and Shariah-based government. Amen.

The servant of Islam,
Amir-ul-Mu'mineen,
Mullah Mohammad Omar Mujahed
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